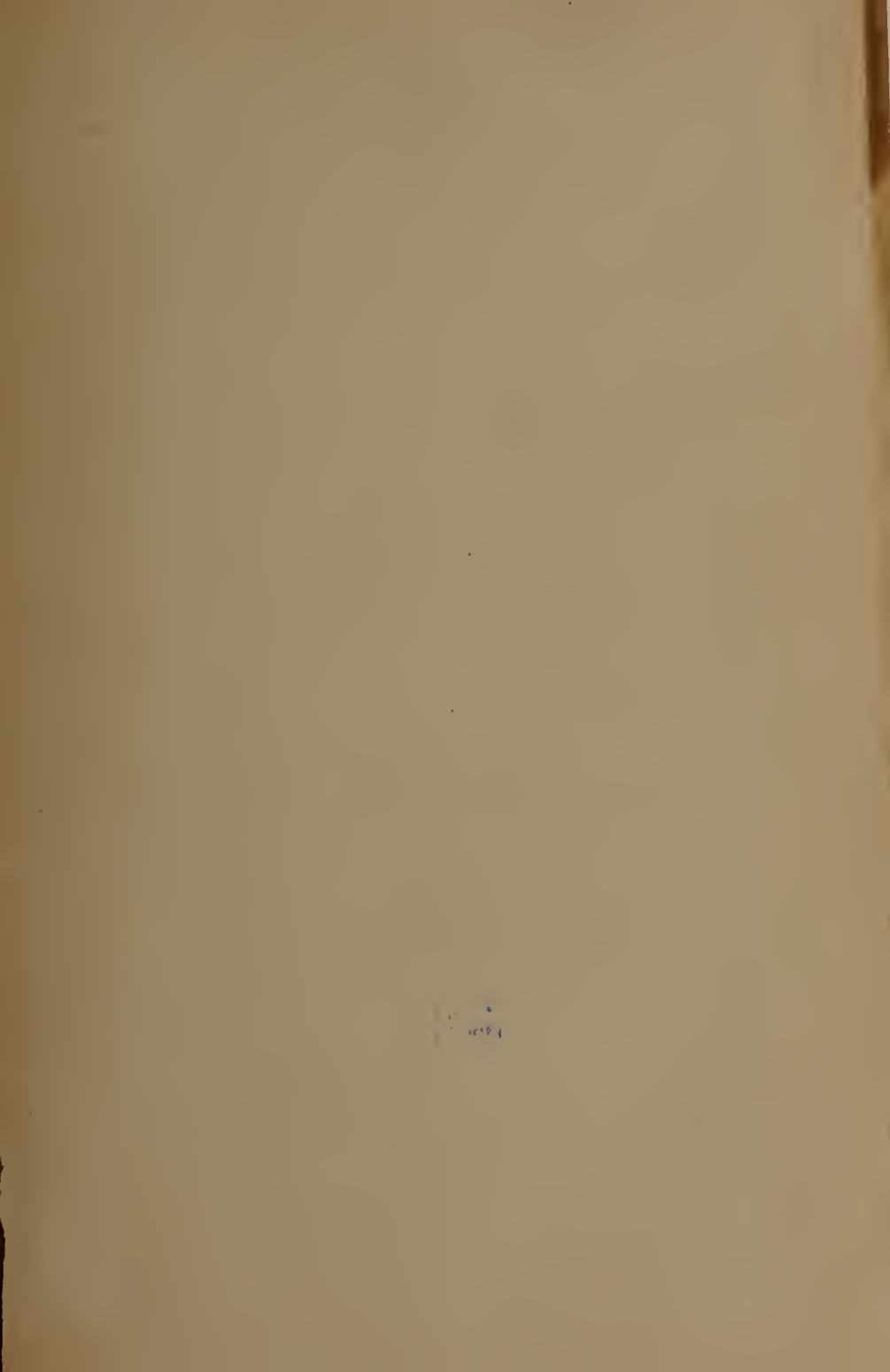


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No.

RESERVE
STORAGE







THE

Missionary Herald.

MARCH, 1873.

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BOSTON.

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSIONARY HOUSE, 33 PEMBERTON SQUARE.

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THE GOD PILLAIAR.

THE
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PILLAIAR,¹ OR GANESHA.²

BY REV. WILLIAM B. CAPRON.

THE engraving opposite is from a photograph of a scene in Southern India, and is an excellent illustration of one of the most common scenes in that country — a stone idol of this deity, of the size of life (?), set up by the roadside upon a platform of stone or brick, and unsheltered except by the shade of an adjacent tree. The name *Pil-lai ar* is here given, rather than *Ga-ne sha*, because that is the name invariably used by the Tamil people, and of course in our Madura and Ceylon missions. *Pillai*, child, *ar*, honorific; *i. e.*, the wonderful child.

This deity, the god of wisdom and policy, is represented as a short, fat man, with a large belly and the head of an elephant. He has four arms, in one of which he holds the hook for guiding the elephant, in another a conch or shell, in the third a conical ball, and in the fourth a cup of small cakes, with which he is supposed to feed himself. Each of the principal deities having his favorite conveyance — some animal or bird — Pillaiar is described as riding on a rat, the emblem of prudence and foresight.

Though various stories are told of the origin of Pillaiar, he is generally reputed to be the son of Siva and Parvathi. It is stated that Parvathi, believing that her son was an extraordinary prodigy, requested Sani (the Hindoo Saturn) to look at him. The god, considerably recollecting that his gaze was as baneful as the Gorgon's head, attempted to decline the compliment, but the partial and importunate mother would not be denied, and upon the first look of Sani the head of Pillaiar was instantly consumed to ashes. To remedy this misfortune and to pacify Parvathi, Brahma, her father, directed that the first head met with, which proved to be that of an elephant, should be placed on the headless trunk; and he promised that her son should be the first worshipped among the gods. By other legends it would appear that when Parvathi had placed her infant son on guard at her door, Siva approached and wished to enter, which the child would not permit, and the god in consequence became angry and cut off his head. But on learning that it was the son of Parvathi whom he had thus treated, and seeing the goddess overwhelmed with sorrow for the loss of her child, he took

¹ Pronounced *Pull-lay-ar*, nearly.

² Pronounced *Ga-nay-sha*.

the first head that could be found, the other having disappeared, and placed it upon his shoulders.

This god is invoked by the Hindoos on all matters of business, and especially in all new undertakings. He is particularly honored by merchants making ventures and doing business in distant places. If a person undertake a journey, or build a house, prayers are addressed to Pillaiar. When the workmen have finished their day's work upon the mud-wall of a house, or garden, they hastily press handfuls of mud into shape, and place them here and there upon the top of the wall, as images of Pillaiar on guard. His image is frequently seen placed over the doors of houses and shops, to insure success to the business of the owners. His sign, a sort of hastily scribbled figure 2, is placed at the head of every letter, or other written document. A short prayer to him heads the first leaf of every school-book. As the god of wisdom, his image is placed in a niche in the wall in village schools, whether held within a building or upon the narrow verandah of a native house. Sometimes the Pillaiar of the village is honored by the shelter of a temple, a clumsy structure of stone or brick (in the latter case plastered within and without). In front of this may often be found a thatched shed, covering a raised platform of earth, the favorite resort of the people for any conference with their neighbors, and frequently the place for holding the village school. The temple may be very contracted, too small for the god to enter, except in a stooping posture, or to stretch himself in, or it may be spacious enough for a lockup for an average criminal, with a ponderous door and a strong lock. Very often, also, this god has a place in the large temples of other gods, and sometimes, though rarely, is honored by large temples of its own.

The devout Hindoo, as he passes the idol, brings his hands together in the attitude of worship. If he would do more, he turns once round, with his hands in the same position, and passes on. On other occasions he may prostrate himself at full length in front of the idol, or bring a cocoa-nut to break to it, or bring his family and prepare a feast to the god, cooking and eating in his presence, and giving the god a portion; or he may fulfill a vow made in sickness by sacrificing a ram in the presence of the idol. The writer once found a Brahmin lad crying — a pupil in his day-school — and ascertained the reason to be that another lad had threatened to break a cocoa-nut to Pillaiar to make him fail in his recitations, and fall below the other lad in his class.

It illustrates the conflicting character of the sacred books of the Hindoos, and the perplexity to which any intelligent and devout spirit among the Hindoos must be doomed, that in one of the Puranas it is intimated that this deity was cunningly introduced to the worship of men in order to turn them away from the blessedness of heaven and leave them to perish in their ignorance and folly. It is said that in former times Siva made the rash promise to Soma, that whoever visited the temple of Somanath should thereby obtain entrance into heaven. The result was that "sacrifices, ascetic practices, charitable gifts, and all the other prescribed ordinances ceased, and men thronged only to the temple. Hence old and young, the skilled in the Vedas, and those ignorant of them, and even women and Sudras ascended to heaven, until at length it became crowded to excess." Then Indra and the other gods sought the protection of Siva, who would gladly have favored them by relieving them of the unwelcome presence

of men; but being unable to revoke his promise to Soma, he sent them to Parvathi, who contrived a means to extricate them from their distress. By her creative skill was produced "a wondrous being, with four arms and the head of an elephant," who should divert men's minds from a visit to Somanath, enticing and deluding them by prosperity in life, "the allurements of wives, children, possessions, and wealth."

The smaller objects, in the foreground of the picture, are votive offerings to the god, various images of stone, an elephant or two, some diminutive Pillaiars, and several other small idols, with the Naga, or fabulous serpent, of five heads, or seven heads, or nine heads, arching over them.

REV. ANDREW T. PRATT, M. D.

NOT the members of the Western Turkey mission only, with which he was connected at the time of his death, but those of the mission to Central Turkey, in connection with which he had spent most of his missionary life, and indeed those of all the missions in the Turkish Empire, have felt, and will long feel, that they have experienced a sore bereavement in the death of this excellent man, on the 5th of December last. Dr. Wood wrote, from Constantinople, December 11th:—

"The removal of this dear brother is a loss to us, and to the missionary work, greater than can be easily expressed. He has long been in feeble health, and while not anticipating death, he has evidently been ripening for a transfer from the soil of earth to the heavenly garden in which he will grow forever, as a choice fruit of grace, to the glory of Him who has nurtured it for himself. What our dear brother was as a man, a Christian, and a missionary, you well know. How often he has been spoken of, in the years of his more vigorous health, as a model servant of his Lord, in the two professions of a physician and a minister, in the field where his more active labors were performed! Of late years he has been called especially to the experience of suffering; and having been brought, by the unanimous voice of his mission and all others concerned, to undertake the work of revision, or rather, new translation of the Scriptures into the Turkish language, he has, during the term of his residence here, been obliged to seclude himself much from other employments, that he might give himself to this. But he has done much in quiet ways to assist his brethren, and by his warm sympathy, and the outpourings of his affectionate heart, has endeared himself greatly, even when, as sometimes was the case, he differed in his views of what was expedient in regard to particular measures, in the very trying circumstances encompassing the missionary work in the capital. Rare excellences of character and manners, accompanying high attainments, gave him no common power of usefulness; and he laid all as a tribute at the feet of Him who was his soul's supreme delight. We rejoice in what we cannot doubt to be his unspeakable gain; but we deeply mourn our loss and that of the cause which he served; and sympathize tenderly with his bereaved family and friends. By a singularly kind ordering of Providence, his aged, widowed mother was brought hither, to be with him for a few weeks and see him die. The faithful-

ness of her loving Saviour, in giving peace and comfort under such a sorrow as her's, is very strikingly attested."

Dr. Schneider, from Broosa, now in the United States, writes :—

"How great a loss to the missionary work is the death of Dr. Pratt! Such will be the language of all his brethren in the field. The sorrow felt is all the more deep in view of the qualifications he possessed for the missionary work. From the outset he bent all his energies to the acquisition of the language. As we went out to meet him on his first approach to Aintab, I noticed a Turkish book in his pocket, which had evidently been used as he was riding along. His progress was not only satisfactory, but very rapid. I remember how correctly and readily he interpreted Dr. Anderson's remarks to the congregation of Aintab, in 1855, though he had been on missionary ground comparatively a short time.

"He had not only an aptness in general for acquiring languages, but he conceived a special love for the Turkish. Often have I heard him expatiate on its beauties and power. His mind seemed to delight in its peculiar idioms and forms; his utterance in it was always marked by a very pleasing flow of words. It is, therefore, not surprising that he became one of the very best Turkish scholars in the field. His Grammar of the Turkish, partly a translation of a work by two Turkish gentlemen, and partly his own, is proof of this. His mission committed to him the revision of the Armeno-Turkish Bible, and on this work he was engaged when death ended his career. The last sheets of the New Testament must have been in the press when he passed away.

"He possessed a very active mind, and ranked high as a scholar, with extensive general information. His judgment was remarkably sound. In the various and often perplexing questions which came before the mission, his opinion was always eagerly sought, and generally commended itself to all his brethren. He was fond of music, and had not a little of poetic taste. This qualified him to be an excellent hymnologist, and he wrote some original hymns, and translated more from the English. Many of the best hymns in the Armeno-Turkish Hymn Book are from his pen; and when a hymn became necessary for some special occasion, he was expected to furnish it. While he is quietly sleeping in the dust, how many will be cheered and quickened, generation after generation, by the strains of his sweet hymns!

"While he was a good physician, and was very useful as such to natives, and especially to the missionary families, after a few years practice, he gradually gave less time to the medical profession, though not wholly abandoning it. It tended to absorb far more time than he, with his ardent desires to benefit the souls of men, was willing to divert from more spiritual labors. But he trained five or six native Armenians, as physicians; and they are all now usefully employed in the medical profession.

"As a Christian he was earnest and active. His sermons, though not marked by peculiar strains of eloquence, were always full of instruction, and listened to with much interest and profit. He shrank from no self-denial in labors to spread the truth; and so anxious was he to be useful, that as soon as he could command language sufficient to make himself understood, he began to persuade men to turn to the Lord. His heart was fully set on being useful. 'Blessed are the dead that die in the Lord.'"

Dr. Pratt was the son of pious parents, born at Black Rock, near Buffalo, N. Y., February 22d, 1826. The family removed from that place in 1828, and in 1836 were living at Berlin, Conn., where Andrew, in that year, when he was but ten years of age, became hopefully pious. In 1837 he united with the Congregational church there. His "desire to become a minister of the gospel," as he states in memoranda left at the Missionary House, led him to commence study, at the academy in Berlin, with reference to a liberal education. He graduated at Yale College in 1847, was then one year at the Theological Seminary in New York and two in the Seminary at New Haven; and also pursued medical studies at the New York College of Physicians and Surgeons.

His final decision to give himself to the foreign missionary work was made "soon after graduation"; but he was led to think of this work by his mother, soon after his conversion, and "had it in view ever after." He was ordained at New Haven on the 8th of August, 1852, was married the same day to Miss Sarah Frances Goodyear, and sailed with her, from Boston, December 22d of the same year, for his mission field in Turkey. His first station was at Aintab, but he removed to Aleppo in 1856, and to Marash in 1859. In 1868, he was transferred to the Western Turkey mission and removed to Constantinople; but to be connected with the literary department for the three Armenian missions, and engaged, especially, with Dr. Riggs, upon the great work of translation and revision of the Scriptures, in the hope of "securing a correct and uniform translation of the Word of Life in three of the languages of the Turkish Empire."

THE WORK IN NOMINALLY CHRISTIAN LANDS.

AFTER a year's careful study of the situation, and the location of a few missionaries at important centers, the time has come for the more vigorous prosecution of this new enterprise. A few men of superior ability and scholarly attainment, of broad views and generous aspirations, of sound practical judgment, refined by years of experience in the pastorate or as teachers in our higher institutions of learning; men who are believers in the gospel of Christ as mightier than all the forms of superstition and error, however deeply entrenched in the human heart or defended by the subtlest of human philosophies, — as the power of God unto salvation to every one that believeth, of whatever race, or age, or culture, — a few such men, full of faith and of the Holy Ghost, are needed to aid those already in the field, and will find ample scope for their best powers.

The call is for a few men only, from this country, since the great work should be done by native evangelists whom these few may be the means of raising up and putting into the field. This policy, found to be the only wise one in other fields of the Board, is believed to be especially applicable to the work in papal lands. Grants in aid will be made to a limited extent, to churches and to evangelists, as may be found expedient, but there is need, above all, of the thorough indoctrination of these churches and laborers, and of the future ministry, in a sound evangelical faith — sound in practice as well as in theory. This can only be effected by thoroughly competent men, who shall command respect and con-

fidence, and be able to infuse the best spirit of our Christian institutions into the new evangelical agencies that may be developed.

With ten additional men — five for the Austrian Empire, where we have a clear field and one of the greatest promise; two for Spain, and two for Mexico, with special reference to training-schools; and one more for Italy,¹ to assist in the establishment of a Biblical training institution, and in the superintendence of churches and evangelists who may receive grants in aid — the work of the American Board in nominally Christian lands will be well in hand, and the limits reached within which it is now proposed to labor — subject always to the leadings of Divine Providence.

This statement will at once show the churches for whom the Board is acting, the general plan of action, and what is necessary, in the way of men and means, to carry it out. The field has just been enlarged by the unexpected withdrawal of the American and Foreign Christian Union from Italy, — creating a necessity for rendering immediate assistance to the churches and evangelists that had been receiving aid from the Union, to prevent serious injury to the evangelical cause. As the inability of the American and Foreign Christian Union to continue its aid is due, in great measure, to the withdrawal of a part of its constituency, that they might act through the American Board, it is specially fitting that the latter body should take at least an equivalent part in the evangelization of Italy — from which it had abstained, out of courtesy to the Union and the desire to avoid any possible complications in the field. The Board can now properly accede to the wishes of many of its constituency at home, and to the repeated requests of the friends of evangelization in Italy, to include this interesting country in the scope of its efforts in behalf of nominally Christian lands.

Shall the men and the means required be forthcoming? Twenty men — ten in addition to those now in the field — and not less than \$50,000 per annum, are needed for the vigorous prosecution of this work. Seminaries must be established, evangelists sustained, and feeble churches aided, till such time as self-supporting Christian institutions shall be able to assume the work of evangelization without foreign aid. Shall we go forward? The answer, if affirmative, must be supported by the offer of the suitable men — just such as no church, college, or seminary will feel that it can possibly spare — and by greatly enlarged contributions to this cause.

PROF. SEELYE AT BOMBAY.

READERS of the "Herald" are aware that Prof. J. H. Seelye, of Amherst College, has been away for some months, on a journey round the world, during which he expected to visit several mission fields, and to spend some weeks at least at Bombay and vicinity, in response to an earnest invitation from missionaries, addressing English-speaking congregations there in behalf of Christianity and the missionary work. After brief visits in Japan and China, at Calcutta, etc., Prof. S. reached Bombay near the last of November. His visit there has been noticed with much interest in the "Bombay Guardian," and readers will be glad to see his own statements, after he had been there two weeks. He wrote to the Secretary of the Board, December 13th: —

¹ Mr. Alexander, who was on his way to Austria, is to remain in Italy.

"I have now been in India nearly six weeks, a little more than two of which have been spent in Bombay. I remained in Calcutta longer than I originally designed, owing to a request of the Scotch missionaries that I should lecture to the English-speaking Hindoos there, and also preach. On my way from Calcutta I stopped at Benares and Allahabad, and from Allahabad I went north as far as Delhi, stopping also at Agra, to see the wonderful Taj and other monuments of Mohammedan art and Great Mogul splendor.

"The brethren think my arrival here was at the best time. A Calcutta Baboo—a Brahma missionary—had just completed a course of lectures in English in favor of Brahmoism, in the last of which he assumed an exceedingly bitter tone towards Christianity, and said, 'If their bishops'—referring to Colenso—'reject the Bible, how can they pretend to ask us to accept it?' The Brahmos were in high feather, and reported that no one dared answer the Baboo. Of course I had no tilt to run with him, but it was thought opportune that some Christian words could be spoken by a new voice just at this time. I have given, thus far, three lectures, to audiences numbering about three hundred at each time, mostly Hindoos, and as I am told, and should judge from their appearance, men of mark among their class. They have listened as attentively as I could desire, much more so than I expected. Besides these lectures, a goodly number have called; and last evening I met, by invitation, fifty Brahmos, at the house of their leader. Last Sunday I met, by their invitation, the English-speaking students—Hindoos—of the Elphinstone College, and am to repeat the interview to-morrow and next Sunday, 14th and 15th instant. This morning I received an invitation to lecture to-morrow night before a 'United Students' Association,' besides which I hear that other conferences like that of last night are on the carpet. I have also a lecture announced for next Tuesday, the 17th, and lest I should not have enough to do, the request comes, urgently and from many, that the lectures thus far given may be published, which involves that I write them out, as I spoke from no notes.

"I do not know whether much good is done. I never had much hope of apparent results, as you know, from this attempt. I came because I felt that such was God's will, though the reason of it I never discerned. I have not attempted much in the way of intellectual subtleties, but have simply sought to preach Christ to men who need a Saviour. I am told that no such audiences of educated Hindoos ever assembled to hear the gospel in India before. I have real faith in the gospel, though not a particle in my power of presenting it; and if any good appears, it will be because Christ is, as ever, a living presence in his word.

"I shall stay as long as may seem best, but the particular time is uncertain. The brethren at Ahmednuggur have requested so urgently that I visit them, that I think I must do so."

Some pages from Dr. Seelye's private journal at Bombay have also been sent to the Missionary House, and a few extracts, which it is believed may properly be given here, will serve to show more fully the hopeful character of his reception, and the apparent interest in his lectures.

"December 4. The numbers present, and the interest shown at the lecture last night, were more than I had expected. There were between three and

four hundred present, not one of whom left till the meeting was closed, and every one of whom seemed to listen to every word said. It was as quiet and attentive an audience as I ever find at home."

"*December 6.* A number of Parsees and Hindoos have called, interested, apparently, to see and hear; and some of them mainly intent upon being seen and heard. There is much interest, though mainly of a speculative sort, among the educated natives, in religious things."

"*December 7.* Our second meeting is over. The audience this P. M. was fully equal to that of Tuesday evening. That so many non-Christian natives should come to hear a Christian lecture, and listen attentively to the close, was never known, they tell me, in India before. I took an entirely different course from that of the former lecture, giving less of a lecture and more of a sermon. On Tuesday I talked about Christianity; to-day it was about Christ, and their personal and individual need of him. About half a dozen got up and left, but the rest remained and listened as attentively as I ever knew at home. Quite a number stopped to speak with me after the lecture, all expressing a desire to come and see me at the mission-house, to which, of course, I heartily responded."

"*December 11.* There were fewer Hindoos at the lecture last night, but more Parsees and more Europeans than before. Two Brahmins got up, as I spoke about Christ, and went out shaking their heads, and bitterly scowling. The rest listened attentively to the close."

"*December 12.* The interest here evidently grows. Some of the native preachers — Christian — are wide awake, and bring reports from different quarters of what is said and thought about the lectures. I get long letters from some of the Brahmins, as well as long visits. I begin to have a little hope, for the first time, that it may be an effort not entirely thrown away. I am to meet the Brahmos, at the house of their leader, this evening."

"*December 13.* The Brahmo's parlor was full last evening. Only those were present whom he had invited, — a company of about fifty, — picked men, of high intelligence and influence, to whom it was a pleasure to talk. They asked their questions and listened most attentively to what was said. Their whole attitude was very respectful. The Baboo was present, but said not a word till towards the close, when he spoke bitterly of the dissensions among Christians, and how we did not know what view of Christianity to take."

The "Bombay Guardian," of December 7th and 14th, speaks in high terms of the lectures which Prof. Seelye had given thus far. The subject (or text) of the second, it is said, was "Come and see"; and "the lecturer stated that Christianity challenged inquiry; demanded the most searching scrutiny on the part of all, as to its origin, its teachings, and its claims." He "briefly traced the progress of Christianity in the world; its power over many of its most determined opponents; its power in subduing people of various habits, countries, and creeds," and its adaptedness to all; and urged that "if Christianity be true, it alone [of religions] is true." The next lecture was on the Will, and noticed "the discordancy between man's perceptions and inclinations; his recognition of the path of duty and unwillingness to walk therein," and the fact that "our corrupt will needs to be entered, controlled, and emancipated, by another will;"

“showed that there was but one, and never had been but one, even Christ Jesus, who claimed the power thus to save man,” and “earnestly set forth the claims of Christ upon the consideration and regard of all.”

BIBLE WOMEN.

THE February number of “Life and Light” contains several interesting examples of the success which attends the efforts of native Bible-women. One, under the direction of Mrs. Leonard, of Marsovan, writes thus of a visit to one of the out-stations: “Wherever I went, the women would gather around me and listen with tearful eyes to the words of life. I remained there three months. My parting with them was most trying. The women escorted me out of the city, and many tears were shed as we separated.” At another place she opened a school for girls, which soon numbered over thirty pupils.

Miss Andrews, of Tungcho, North China, says of a Bible-reader under her care, whose labors she had an opportunity of witnessing: “I was very much pleased with the good judgment she showed in answering objections, as well as with her knowledge of the truth, and readiness in explaining it. She has an experience of her own, from which she draws freely; and she speaks with an earnestness that seems to come from a warm heart. Of course, there are many places where she understands the wants and needs of the people better than we can do, and knows how to meet them.”

Of the same tenor is the testimony of Mr. De Riemer, of Ceylon, on another page of this number of the “Herald.” Of a Bible-woman just engaged, he says: “She possesses genuine ability and tact, and is happy in her new efforts. She has found many pupils for her school, and she sends her school girls as little teachers into the houses of older girls (who are not allowed to leave home) to teach them.”

It is by the raising up of such Bible-women, and other native laborers, that the influence of the missionary ladies from this country is effective in reaching the homes and the hearts of the people, even more than by any direct personal labors from house to house, in which they can engage. The missionary who, by the blessing of God, can be permitted to put twenty, thirty, or a hundred native Bible-women into the field, or to fit as many young women to become wives of pastors, or to act as village teachers, may well be content with her opportunity for promoting the cause of Christ.

RECORD OF WORK.

THE readers of the “Herald” for the last few months cannot have failed to notice the remarkable record of *work* exhibited — of earnest, faithful, and apparently wisely directed effort all along the line. It is much to deserve success. Results are not always immediately proportioned to the labor expended. Foundations must be laid, and for a time there may be little to attract the notice of a careless observer. The beginnings may seem small, but they are the begin-

nings of movements that may one day attract the admiration of the Christian world. All true Christian effort is sure of its return sooner or later; hence the hope inspired as we glance over the field and note the channels that are being opened for the flow of the water of life. Let Christians at home keep themselves thoroughly informed in regard to the work done, and in lively sympathy with the workers.

MISSIONS OF THE BOARD.

Choctaw Mission.

ENCOURAGEMENT.

MR. HOBBS, who has recently gone again to labor among the Choctaws as a missionary of the Board, wrote to a friend on the 26th of December:—

“I was at Lenox Sabbath before last. The meeting-house there needs repairing. The eight windows, of twelve lights each, are now as they were left after the war, — destitute of either glass or sashes. They were broken by the soldiers. The seats, pulpit, and table were all burned. Seventy were at the meeting, though it was cold, and threatening snow. At the prayer-meeting Wednesday evening, there were thirty-two present. The night was cold and dark, and we had no light, except what the pine knots gave at the place where the stove ought to be. Only think, what a cheerless place to come to, on a cold and dark night. John Benton, the Elder, came six miles; others, three, four, and five miles. One *blind woman* came two miles; and all over one mile. In this dismal place, we sang, prayed, repeated Scripture, and spoke earnest, heartfelt words; and we had a precious meeting. When we spoke of the good meetings we used to have on Wednesday nights before the war, the room lighted up with six lamps, the neat pulpit and nice walnut table, the room well white-washed, and comfortable seats, all made by ourselves except the lamps, *there was sighing*, the contrast was so great. I doubt not the tears of many might have been seen had there been light enough. How could I do otherwise than promise to do all in my power to repair the house. I *did* promise, and if the Lord spares me, and sends the money to buy the boards, nails, sash, glass, and a stove, it will be done as soon as possi-

ble. The school is kept in this cold room. An Indian woman named Mary is the teacher.”

On the 9th of January he wrote to the Secretary of the Board:—

“We began a meeting at Green Hill, twenty miles from Fort Smith, last Friday evening, which we closed Monday at eleven o’clock A. M. The weather was very cold and rainy, and some snow and sleet fell, yet, though the house was so uncomfortable that my overcoat, buttoned, scarcely kept me from shivering, we had a good meeting. A prayer-meeting of about an hour preceded each of the seven preaching services. Three of these prayer-meetings were presided over by Indians. The first evening was occupied in considering the absolute necessity of the presence and power of the Holy Spirit if any saving good was to be done, and the encouragement to pray for and expect this great blessing. Fervent prayer was offered and the blessing came. Three were deeply impressed and resolved to begin a Christian life; nine more on Sabbath evening, and four more Monday morning.

“Three persons were examined and received to the church. Two of them I had baptized in infancy, at Lenox. The other, a man of about forty, came twelve miles to make a public profession.

“The Monday morning meeting began at half-past eight and closed about eleven. After singing a parting hymn and pronouncing the benediction, about every one sat down again, as if they would stay another hour; and I think they would, but my feet were so cold, and my strength was so much exhausted, that I shook hands with them, and we separated, all feeling that we had had a good meeting.

“Not half so many were present as

would have been if the weather had been comfortable. Only 120 came, and some were obliged to go home, it was so cold and they were so poorly clad. We are greatly encouraged in our work."

Zulu Mission.

(Southeastern Africa, near Port Natal.)

ONE YEAR OF PLEASANT WORK.

MR. PINKERTON, who joined the Zulu mission in 1871, wrote from Umtwalumi, (78 miles southwest of Port Natal), October 9, 1872:

"A year ago to-day we landed at Port Natal. The year has been full of the mercy and goodness of our Father in heaven. We left Durban after the annual meeting, for a visit to some of the stations northward. At Umvoti we remembered the eager interest with which we had read of Mr. Grout and his work when we were children, and the glowing letters of Mrs. Lloyd, written five years ago. Standing by Bro. Lloyd's grave, which is near the door of the church, and looking about me over that large station, I felt moved at the sight of those scenes of sacred toil and devotion, as I have been nowhere else, save at the grave of Dr. Adams, at Amanzimtote, and at the resting place of Mr. Bryant, on a lonely hill beyond Inanda. Preaching there was a delight. While talking with the people, they expressed strongly their love for their former teachers, who are now in America. Umvoti is a stronghold of the truth, and under the care of Mr. Rood, will, we trust, develop in every direction.

"Going to Mapamulo, we enjoyed a few days with Mr. Abraham, our industrious Bible translator, who lives in a wild country, surrounded with a numerous native population. There were a good number at his prayer-meeting on Thursday evening, and we were told the congregations were good on the Sabbath.

"Unable to visit Mr. Mellen, at Umsunduzi, we returned to the hill station of Inanda, where the good light shines

brighter and brighter. He found Mr. and Mrs. Lindley still teaching their family school of natives, and Mrs. Edwards, assisted by Miss Lindley, pushing forward with the female seminary. They have a growing enterprise, and are putting up another building to accommodate those seeking admission.

"Thence we turned to this our chosen field, and have settled ourselves under the same broad roof with the Wilders. I have preached to the Kaffirs, in their own language, every Sabbath except one, beginning with the last Sabbath in July.

"We began an advance early in August, by occupying, as a permanent preaching place, the council hut of the chief, George Fynn, of whom I have written previously. His place is about eight miles from here. Our meetings there are most cheering. The children and others who wish, gather in first, and we teach them, orally, to repeat the Lord's prayer and the ten commandments, and to sing hymns. This is Sunday-school, attended by sixty or seventy. Then the people gather in to preaching — a hundred or more — an orderly and attentive audience, to whom it is a privilege to preach. Several persons there can read, and are willing to teach others from the Tract Primer and the Hymn Book. There is evidently much desire in that neighborhood to receive the truth and rise to a better position. We have there a fine vantage ground. A missionary visits that place now about once in three weeks, and a native preacher on the two intervening Sabbaths.

"I was also well received one Sabbath when I preached at the kraal of Mangengeeza, a chief beyond the Ifafa. He urged me to visit his kraal as often as possible, which I shall do, hoping for good results.

"Several girls have recently come to the station to be taught, and there is general interest in this field, which gives a great opportunity to spread the gospel. We only need wise action, blessed by the converting power of the Holy Ghost, to secure a large harvest for our Master."

Western Turkey Mission.

THOUGHTS ON THE WORK AND ITS PROSPECTS.

MR. HERRICK, connected with the theological school at Marsovan (350 miles east of Constantinople), wrote from that place December 2d : —

“ We have commenced our winter vacation. I have made, since the term ended, a tour to one of our out-stations, and I have thought I would write out for you some brief notes which I took while there.

“ ‘ *Chorum*, Nov. 22. This is a city of considerable size and of still more considerable wealth. But it is intensely *Turkish*, with the old hostility and contempt towards rayahs still very strong. It is likewise intensely *Mohammedan*, with the old Moslem bigotry, and antipathy and intolerance towards all “infidels” still rife. The Armenian *residents* are few and have almost no influence. Armenian merchants living in the Khans are more numerous, and their influence is rapidly growing, and, excepting the school we have there for children of resident Armenians, the sort of labor which is chiefly hopeful, looking at proximate results, is in the Khans. Some thoughts have strongly impressed me during this visit, particularly : —

“ ‘ 1. Divine truth, wherever it goes, and in whatever way it comes in contact with men, is awakening and vivifying. Said an Armenian merchant, with whom I afterwards had repeated interviews, ‘ you are the men who are taking our *peace* away from us.’ Even here in *Chorum*, where a few copies of God’s word have gone abroad, where a few copies of our missionary paper are taken, where a little school has existed for some three years, and where a few persons meet in the helper’s room for evangelical worship, it is manifest that a change and an advance have taken place. If Turks can hardly be said to have come under the influence of the gospel, is it not something that our helper goes every week to the room of a scribe, just by the door of the Governor’s residence, to read to him and others portions of the Turkish

“ *Avedapere* ” ; and that he is respected by Turks generally in the city ? The labors of veteran missionaries, living and dead, in the careful preparation, revision, and re-revision of the Scriptures, with what they and others have done to provide for the inhabitants of Turkey a Christian literature, periodical and permanent, constitute, under God, — and resting as they do on Christ the Corner Stone of the Church, — the solid foundation of all the success of the Gospel in this entire land. And they are not the foundation only ; for the influence of the *truth read* is of increasing power as the work advances. This is especially true, because those printed pages go where no preacher can go, and do a silent work no preacher can do.

“ ‘ 2. The need of more, and more fully qualified native preachers of the word is urgent. My visit here occurs directly after our seminary year closes, and our students are this week scattering to their vacation labors, as preachers and teachers in some of the towns and villages. Three of them passed through here on their way southward. They came one day after me, and as I returned from accompanying them a little on their way this morning, the urgency of the need of *such* laborers in these fields impressed me very strongly. They need but God’s Spirit in order to reach the people more *effectively*, as they can always do more *closely*, than we can. We are foreigners, with foreign habits. They are natives, and just so far as the work we are engaged in really grows, it does so by internal development. What a watering would be given to the seeds of truth scattered abroad almost everywhere, if our great out lying fields were at all adequately supplied with a truly consecrated native ministry. “ Pray ye the Lord of the harvest, that he will send forth laborers into his harvest.”

“ ‘ 3. The value, to those engaged in literary and educational labors, of making visits to those places where the old ignorance and superstition and prejudice are, as to the masses, scarcely disturbed as yet, cannot be over-estimated.

“ ‘ At the older centres of missionary

labor, we sometimes become discouraged by the evidence we have that the Protestant communities and churches, have not yet realized our ideal of Christian civilization and Christian life. We often forget that the Lord has had us, and our fathers and brethren of New England, in his school much longer than he has these communities, and has conferred on us privileges and blessings, for many generations, which they have only just begun to be favored with. So when we can find another measure of comparison, as much below these communities as they are below the ideal and perfect standard, we can more vividly appreciate the actual progress; and we also double our charity towards our brethren, and our courage to tread the routine of labor appointed for us.

"4th. The great need of our work everywhere is the presence of the Holy Spirit. The good seed has been sown pretty widely; the power of God, to make the fruit appear, is what we wait and pray for. In the vision of the prophet (Ezek. xxxvii.) there appeared a valley full of dry bones. But by the divine power these bones gradually became united together; flesh covered them, and they assumed the perfect form of men, while as yet *there was no life in them*. Such, it seems to me, is quite generally the state of our churches and congregations here. There is knowledge of divine truth. There is a good degree, sometimes a very high degree, of liberality in giving for the support of Christian institutions. There is often commendable zeal. But that power of holy and consecrated living which the Holy Spirit alone can give — that is the great lack, on every hand. The power of the Spirit, as seen and felt by us in days past, in times of revival in our own land, — for this we wait and pray. In this praying, join us, help us, lift up our hands. We must pray, 'Come, O Breath, and breathe upon these slain that they may live.' We shall then see (God grant it may be soon), that, on every side, these enlightened but lifeless ones will live and stand up upon their feet, an exceeding great army, prepared for conflict and for victory, under Christ's leadership, in this land."

Eastern Turkey Mission.

ORDO — IGNORANCE OF ARMENIAN WOMEN.

ORDO, on the Black Sea, west of Trebizond, has been several times mentioned in the Herald, as a place visited by missionaries with considerable interest. Miss Van Duzee, of Erzroom, wrote from Ordo, December 10. She had been there four weeks, in a native family, but would soon return to Erzroom. She had six married women learning to read. The first paragraph given from her letter relates to one of these.

"She was very much troubled to see, her eyes being poor; but she worked diligently, and was doing nicely. I sent by her son for a pair of spectacles, and he invested to the amount of twelve cents! Astounding extravagance, but it paid well! She couldn't see to read in the evening at all before, and with difficulty by daylight, but that evening she tried the new found treasure, and you should have seen with what a beaming face she studied her lesson for the next day. She paid no attention to the conversation of those around her, but with face fairly glowing, looked nearly ten years younger than before.

"I have two meetings a week, Sundays and Wednesdays, but very few come compared with the rush of last spring; *then* they came to see me, *now* to listen. Sundays there are generally about thirty present, and Wednesdays from six to fourteen. These pay good attention, and it is a pleasure to talk to them. Three or four have begun to take part in prayer. I have been to some houses among those of the old faith, and read, talked, and sometimes prayed with several women in each house.

"Yesterday I was hearing one of my scholars read at her own house, when a woman came in, and began to talk with others who were sitting in the room. After finishing my lesson I turned to her, and asked, 'Can you read?' 'No.' 'Why don't you learn?' 'Let those who come after me learn that.' 'Have you girls?' 'Yes, three. Two are married, and the other will be soon.' 'Can they read?' 'No.' 'But you said "Let

those who come after me learn," and your girls haven't learned yet.' 'Let those who come after them learn.' 'But your girls will say the same thing, then what? You have boys, haven't you?' 'Yes.' 'Can they read?' 'O yes.' 'Have you a Testament?' 'Yes, we have all the books.' After that announcement I proceeded to mention some of our Protestant books, and among others Goodell's Sermons. 'Yes, we have them all; but we don't read the sermons much.' This last was undoubtedly true. 'Do you know who Jesus is?' I asked. 'No; we have one God.' 'Where is God?' 'In his place.' 'Where is his place?' 'I haven't been there to see.' I said 'You ought to learn how to read, so as to learn about Christ,' and was proceeding to talk with her, when she abruptly left the room. Nearly an hour after, as I was reading to the other women there, she came in again. As I had just finished the chapter, I turned to Matthew's account of the crucifixion, thinking I would tell her something of Christ, but after hearing a few verses she left the room. Not all the Armenians of the old faith are so ignorant, but many know nothing of Christ. This woman is a constant attendant at their services, and is without doubt considered religious; but the Bible is read in the ancient language, and how can she understand?"

THE GOSPEL AMONG TURKS.

ONE of the missionaries at Harpoot writes in the "Harpoot News:" "The chief direct labor among the Mohammedans in Turkey is by the sale of the Scriptures, which are found in the hands of many. Visiting the pasha of this district a few days since, we were not a little surprised to find him thoroughly at home in opening to chapter and verse in the New Testament, a copy of which was in his possession. We, at his own request, recently furnished the military pasha here with a Bible, and some time since sold copies to the *cadi* and the chief of the custom-house. Sales of Testaments in the Turkish tongue and character are becoming quite frequent.

"It must be confessed that few seem to feel any spiritual interest in it as God's

Book. Their chief aim seems to be to gratify curiosity, somewhat as we should in reading the Koran. They, however, acknowledge the Scriptures to be from God, but say that they have been corrupted.

"They take much satisfaction in turning text against text. Calling recently upon a Turkish goldsmith, to whom I had sold a Testament, he brought it out, with marginal annotations for my explanation. Most of them were on the words of Jesus, — references from passages in which he declares his divinity to those presenting his humanity, and vice versa.

"But these discussions are spreading light, and many, chiefly the more intelligent among the military class, confess that the truth is with us, and that ere long their own system must give place to ours.

"But it is more encouraging to learn of here and there one who appears really to love the truth. A humble Protestant brother was some time since traveling in the mountainous district to the south of Harpoot, and resting by the wayside, when a Turkish horseman dismounted and sat down beside him with the question, "Do you know how to read?" The Turk then drew a Testament from his bosom, and reading a chapter in John's Gospel, led in prayer, pleading the merits of Jesus.

"His story was that he was from a village to the north of Harpoot; that having been enlightened by this Testament he was threatened with violence by his relatives, who had twice employed Koords to attack him; and that he was fleeing for his life. There surely was no apparent motive for telling an untruth, and may we not hope that among the many into whose hands the Scriptures have fallen there are not a few who, like Joseph of Arimathea, are disciples of Jesus, though secretly for fear of the Turks, and who like him will at length come out boldly on the Lord's side?"

HOW THE LIGHT SPREADS.

The "News" also contains the following statement:—

"Mr. Melcone Arakelian, who for the past four years has been studying medicine in Aleppo, with Dr. Nutting, left this city Nov. 13th for Van, where he is to pursue

his studies with Rev. G. C. Reynolds, M.D. and relieve him as far as possible from medical practice among the people, that he may devote himself more exclusively to direct missionary labor.

"Mr. Arakelian was accompanied by his wife and daughter, the latter a graduate of Harpoot Female Seminary, who, it is hoped, will open a school for girls in Van. The three are members of the church in Harpoot. In addition to these, the Harpoot church has furnished, for different places, ten pastors and preachers, fifteen pastors' and preachers' wives,—two of these, wives of missionaries in Koordistan,—six teachers and seven lay helpers and their wives. Of these forty-six laborers six have died."

AN EVENTFUL JOURNEY—DEATH OF MRS. STOCKING.

Many readers of the Herald are aware that the mission to Persia, transferred two years since to the Presbyterian Board, was joined soon after the transfer by Rev. W. R. Stocking (son of Mr. Stocking so long a missionary of the American Board in the same field), and his wife (Miss Lyman, from Southampton, Mass.). Many have also learned that Mrs. Stocking is no longer living, her life on missionary ground having been very short, and will be glad to see such particulars in regard to her death as are mentioned in a recent letter from Dr. Reynolds, now of Van, Eastern Turkey.

Dr. Reynolds was at Bitlis, with others who were to occupy Van, expecting to leave for that place near the close of September last. On the 22d of that month he received a telegram announcing that Mr. Stocking and family were at Hassan-sick; but saying they would be in Sert, an out-station of the Eastern Turkey mission, the next week. The telegram called for something to be sent them, but the word could not be read. Dr. Reynolds writes from Van, November 9th:—

"The nature of the telegram was not such as to alarm me, since if they were to be in Sert the next week, they must be able to travel. Still, as I could not make out the exact nature of their wants, I thought it better to postpone moving to

Van, and go to meet them at Sert. Thinking the change would benefit him, I also invited Mr. Scott to accompany me, and later, Miss Charlotte Ely concluded to make one of the party.

"Mr. and Mrs. Pond and Miss Baker were to start for Mardin the following morning, and as our roads would be the same to the point where they were to spend the first night, we went with them the first day. As by this arrangement we expected to travel but one day alone, we took no provisions and no cook—only one man to look after the horses. We reached Sert the second evening, but instead of meeting our Orooniah friends, we found two men waiting to take me to Hassan, bringing a note from Miss Cochran, which said that Mrs. Stocking was very low, Mr. Stocking very sick, she herself just recovering from malarial fever, and the servants all sick. There was also a telegram from Mr. Andrus, saying that Mrs. Stocking was already dead.

"Of course I did not hesitate a moment in my decision to go to them, and Mr. Scott and Miss Ely soon decided to accompany me. Now we began to regret that we had no food or cook with us. The Sert pastor gave us a good supper, bed, and breakfast, and also some native bread for the road, and we expected to find grapes, and perhaps other fruit, as we went. Wednesday morning saw us off before light, over, perhaps, the identical road that Xenophon traveled on his famous retreat, first down a very steep, long, and old paved road to the bed of the Bootan River, which we followed to its junction with the Tigris, and then on down the Tigris itself. Much of the way we passed between very lofty perpendicular limestone cliffs, which pressed in places almost to the water's edge, and gave an exceedingly wild and picturesque appearance to the scene. We realized how easy it was for the Carduci, the progenitors of these Koordish tribes, to roll down stones and annoy Xenophon's harassed army.

"Our anticipated fruit was looked for in vain, the villages being few and the vineyards quite wanting. About the middle of the afternoon we passed a vil-

lage where they told us we must stop for the night, as we could not reach another village that night; but we felt very unwilling to stop so early, and so, taking barley for our horses, we pushed on till nearly dark. Finding no village or human habitation, we turned into a huge natural cavern in the rock, which we found not far from the road, where we could make ourselves and horses very comfortable, so far as room was concerned, and if romantically inclined, could dream of robbers' dens or the lairs of wild beasts. A rather disagreeable fact stared us in the face, however, when our careless servant brought us word that the bag, in which was the bread we brought from Sert, was lost. A biscuit and a half apiece, and a little dried beef, remained of the lunch we brought from home, and I had managed to purchase a basket of grapes an hour back. But for the latter we must have gone hungry, but with this help we made a good supper, and then laid down to refreshing rest. We were up and on our way before light, and after two or three hours reached a small village, where we thought to supplement our scanty breakfast. Scouring the village we could find no bread, but a woman hastened to knead some flour and bake us a few loaves, which, with good milk, some boiled eggs, and our grapes, made us a fine meal, which we ate with good relish.

"The next few hours took us over a piece of road which I think was the worst I have seen in Turkey. Steep, smooth, slippery rocks must be passed over, mile after mile, where we could not trust ourselves to ride, and where the horses could with difficulty pass without a rider. We had hoped to reach Jezereh, four or five hours this side of Hassan, that night, and get to our friends before the next noon. But the darkness overtook us before we reached the village of Monsereyeh, an hour this side of Jezereh. We were glad, however, to find that our friends had been able to start toward us that day, and had reached that village before us, and were encamped near it. Mr. S. and Miss E. remained in the village while I went to their camp at once. I found Miss Cochran pretty well, but Mr. Stocking very

weak and sick, owing to a sunstroke received shortly after leaving Mosul. It seems they left home early in August, and made a long tour among their out-stations in the Koordish mountains, going over very difficult roads, never before traversed by ladies, and then went down to Mosul and spent a week, during which Mrs. Stocking began to be sick, though saying little about it to any one. Their servants were all sick, and their supply of suitable food was long since exhausted.

"Their arrival among the Protestants of Hassan was timely, and they received all the attention the villagers could give. The place was unhealthy, situated just on the edge of the burning Mesopotamian desert, and Mrs. S. was too far gone to rally with such surroundings. But for Miss Cochran's presence and care, I presume her husband would have followed her, for he was so low at the time of her death as to be quite unable to realize her condition or danger. Their getting away as soon as they did, brought him into more favorable surroundings, and he gained pretty rapidly on the road, and was able to take a long ride the last day before reaching Bitlis, just one week from the time we met them."

BEGINNINGS OF THE WORK AT VAN.

Returning thus to Bitlis, with Mr. Stocking, Dr. Reynolds found that some of the missionary party for Van had just started for that station, and he, with others, followed the next Monday, accompanied by the party for Oroomiah. A few days after reaching Van, a son of Mr. Knapp, playing on the roof of the house, fell to the ground, a distance of twenty-two feet. The skull was fractured, and he was unconscious for a time, but seemed likely, when Dr. R. wrote, to "make a good and entire recovery." Of the beginnings of work at a place which the mission had so long desired to occupy, Dr. Reynolds writes:—

"The first Sabbath after our arrival we had given no notice of service, but were purposing to go to the city, deeming it more likely we should find an audience there than here, at our houses in the gardens. But before we had started, our

house women told us we should have an audience here if we would open the house. So we arranged that Mr. Barnum should go to the city, and I would speak to those who might come here. He, however, met the two Protestants, Avedis and Bedros, (the latter is the tailor whom Mr. Wheeler and I deemed so hopeful last fall), coming here, and so turned back with them. For the morning service about 50 came in, and I preached. In the afternoon about 75 were present, and Mr. Barnum addressed them. The greater portion of the audience gave good attention, and all were polite. We felt that the Lord had directed us in the exercises of the day, and were encouraged at the unexpected audiences.

"The second Sabbath Mr. Barnum was suffering from ophthalmia, so we could have services at but one place. I preached twice, here, to audiences of from 75 to 80. Most of those present gave good attention, and a good many were the same who were present the previous Sabbath.

"The third Sabbath I went to the city, but as it was not very extensively understood that there would be service there I did not get an audience together until afternoon, and then only 15 or 20, but they gave good attention. Mr. Barnum had from 75 to 100, both morning and evening, here, but they were somewhat more noisy than before.

"Last Sabbath I preached here in the morning, to an audience not quite so large as on the previous Sabbath, — about 80 I think, — but they were very attentive, and I enjoyed the services very much. Mr. Barnum preached in the city in the morning, and here in the afternoon, while the native helper preached at the city in the afternoon.

LABORS AMONG WOMEN.

"The work among the women deserves especial notice. My wife opened her rooms for a women's meeting one week from the day of our arrival, and four or five women and several children came in. The speech of the women here is very different from that at Harpoot. The men go to Constantinople, and can understand us without difficulty, but the ladies have to

learn almost a new language to talk with the women. On the second Thursday a few more came in, and on the third, there were thirty present. The experiences of the first two Sundays convinced us that we could not, at present, hope to get the women to sit in the same room with the men for a service, and so the third Sunday the ladies began the experiment of having a separate service for them at the same hour with the other meeting. Many are afraid to come even to the same house where the men assemble, and next week they will try having their service at Mr. Barnum's house, instead of our room.

"Last Sabbath Mrs. Barnum went to the city with her husband and had a women's meeting there. There were eight women present, and she felt a good deal encouraged.

"*Tuesday, Nov. 12th.* Since writing the above, another Sabbath has passed. My wife and myself went to the city. I preached in the morning to an audience of about forty, and the native preacher had about as large an audience in the afternoon. They were not very attentive to the sermons, and were quite inclined to enter into discussion after the services were over. As the discussion was on the subject of the ground of justification, I felt that it was not altogether unprofitable. My wife had some fifteen or twenty women present at her meeting, some of whom seemed quite hopeful. At the gardens, Messrs. Barnum and Knapp had somewhat smaller audiences than usual, owing, at least in part, to the fact that one of the schools in the neighborhood had an examination upon that day. At the women's meeting a pretty good number were present, though most of them were new faces.

"To-day my wife and I have been to the city again. She has made three or four calls among the women, and been very well received. I have been among the markets somewhat, stopping at some shops and talking with several people. I do not yet find many who seem sincerely seeking the truth. The presence of the Holy Spirit, to apply the truth heard and read, is our great need. A letter just received from Mr. H. N. Barnum tells us that this subject formed the burden of the

meeting at New Haven, of which we have as yet heard no other accounts. We do hope that Christians at home may so besiege the throne of grace, that this best of blessings may be wonderfully granted to all mission fields, ours among the number."

Ceylon Mission.

LETTERS FROM NATIVE PASTORS.

SEVERAL letters have been received from missionaries and native pastors in Ceylon, from which items of intelligence will be gathered and some extracts given. Mr. Asbury, native pastor at Navaly, mentions the addition of three persons to the church there in August, and the baptism of five infants. Mr. Stickney, native pastor at Oodoopitty, reports that five, from the girls' boarding-school there, were admitted to the church in September. "It was a very interesting occasion. As the candidates knelt down, one by one, to receive baptism, a solemn silence pervaded the whole assembly." There are others in the school and in the villages who desire admission to the church. Mr. Bryant, the recently ordained pastor of a new church at Changany, mentions the addition of two members to that church, one of them his eldest son. Mr. Anketell, native pastor at Tillipally, wrote, in August last: "One of the female members of the church has offered herself to labor among women (till this time we were unable to find one suitable and willing to labor), and by her reports we see that women are giving very good attention to her words; and in one or two places they have been so anxious to hear the Word as to say that they would light the lamp, and she must stay and read to them without minding how the time passed on. She reaches many females whom missionary, pastor, or catechist could not have seen.

"Miss Hillis is stationed here since last January, and I had never before felt as now, how much good a single lady can do among heathens. I feel that she does the same amount of good as a missionary. Her labor and religious influence are daily extending to the training institution, the English school, Vernacular boys'

and girls' schools, and the women of the land.

"Last Sabbath I baptized two children, one aged eleven and the other nine. These are the children of Timothy Dwight, who was converted in the last part of 1870. Then his wife and children looked upon him as one who had brought a great disgrace upon the family, and persecuted him to some extent. His wife, since that, has warned her children that they should not listen to the advice of their father, and was punctual in having them do every religious rite, rubbing ashes, etc., to show that they did not at all approve of his religion. However the father tried to exert his influence over his children. While the mother has been teaching them her religion, he has been teaching them his. He said to me that he has taken both of the children (he has only two) to a room, putting one of his hands upon the head of the son and the other upon that of the daughter, and prayed earnestly for God's blessing upon them. Gradually the children have become convinced that the father is right. Some months ago the eldest, having become concerned for his soul, embraced the religion of the father, and the youngest also, about two months ago, followed her father and brother. As the boy is young to join the church, the father as well as the children wished anxiously that they should be baptized. It is a great encouragement to our church."

JAFFNA COLLEGE.

Mr. Smith wrote, in October, that the first term in the college had just closed, with a public examination, which, he says, "was well sustained by the pupils, and well attended by their friends and others interested in the institution. Some who came to criticize remained to praise, confessing that they had not anticipated such results."

Mr. Hastings wrote, November 5th: "We have commenced our second college term, all the students but one having returned. I feel that I am greatly favored in the teachers who assist me. Their hearts are in the work. Both are devoted Christians, and both fully sympathize with

me in the desire to make the institution a real aid to the work of evangelization. I think it was wise to call in Pastor Hunt from his pastoral work, to engage, at least for a time, in teaching. It is a loss to the church at Chavagacherry, but a great gain I think, to the college and to the cause of Christ in the province. He has been from the beginning one of the most active movers in the enterprise, and has done more than any other one to forward it, by his personal efforts. The students are very attentive to the truth, as presented daily at prayers and on the Sabbath. Last Sabbath two came voluntarily to my room to converse on the subject of religion, and both expressed a hope that they had experienced a change of heart. I have but one recitation with them daily, and that is in the Bible."

"THE NATIVE BOARD OF EDUCATION."

IN 1870 the mission committed the care of its common schools, in great measure, to a native Board of Education, assisted by a missionary committee. The arrangement has been reported since, as working well, and now Mr. Hastings, in a letter dated November 18, states facts of much interest and promise in connection with the operations of the Board. He writes: "In the latter part of September, the annual meeting of our 'Board of Education' was held at this place. There were present the twelve native members and two missionaries. Half of the native members have no connection with the mission; of the other half, five are native ministers and one a catechist. The whole day was spent in business and in the discussion of questions pertaining to the management of the schools. I was much interested. The Committee on whom devolves the immediate supervision of the schools, presented a report which was listened to with great interest. They say: 'True it is an arduous work, but the Committee regard this Board as a Christian institution and an auxiliary to the evangelization of the Province. The work of missions will be completed in the Province when self-supporting churches and self-supporting Christian schools are organized, on a proper basis, in every part

of the Province. It is the great object of the Board to do all they can to advance education and Christianity; and it is their duty to be wide awake in devising and carrying out plans to aid in the evangelization of the land by means of Christian schools. When the Board was organized, in 1870, the mission transferred forty-nine schools to its management. At the end of the second year, the schools under the management of the Board number eighty-eight. Six of the eighty-eight are Anglo-Vernacular schools; eighty-two are purely Vernacular. The number of teachers employed is 109, of whom 56 are communicants in Protestant churches.

"At the time of the organization of the Board there were 1,668 boys and 673 girls in the schools, — total 2,341. At the end of the second year, there are in the schools 4,014 boys and 783 girls, — total 4,797. — Thus there has been an increase of 2,456 pupils, since the Board took the management of the schools. The number has more than doubled. The number of girls, it seems, has increased 110 in the two years.

"In 1870, 1349 pupils, from 40 schools, were presented for examination for the Government grant, and 4,656 rupees were received. In 1872, 3,440 pupils have been examined, from 82 schools, and 8,500 rupees have been received for 57 of these schools. The remaining 25 have not yet received their grants."

"The report speaks of defect in religious instruction, and of the necessity of adopting some means to secure greater efficiency on the part of the teachers."

A TRACT AGAINST CHRISTIANITY.

Mr. Hastings also writes: "A tract of forty pages, in Tamil, has just appeared, issued from a heathen press in Jaffna, attacking, in a most abusive manner, Christianity, native Christian agents, Christian schools and missionaries, and the Jaffna College. It is full of misrepresentations and abuse. It will be read, no doubt, by many with avidity, and by some with a kind of malicious pleasure; but it is so palpably exaggerated and false in many of its statements, that it is not likely to do much harm, especially among those who

are acquainted with missionaries and Christians. It shows that there is some stir in the camp, and that there is not a little anxiety felt in reference to the fate of Hindooism. The publisher is a man of considerable reputation for learning in Tamil, and a person of a good deal of ability. He has set himself up as a teacher and leader of the people, and his disciples are very active, in all parts of the province, in opposing Christianity."

A NATIVE PASTORATE—BIBLE WOMEN.

Mr. De Riemer wrote from Chavagacherry, September 20th:—

"That which has most confused my plans for this district was the call made by the Jaffna College Directors for my excellent native pastor, Rev. T. P. Hunt, to become the head teacher in the college. His acceptance of the call has left me in just such a place as I did not desire to occupy, namely, the virtual pastoral relation. It has also deprived the church of a trusted leader. A successor is hard to be found. Indeed, the almost utter destitution of elderly men suited to the pastoral office makes it doubtful when a successor can be obtained.

"At the pastor's farewell meeting I was struck by the tenderness of the remarks made by one and another of the church. One, a blacksmith, who has not long been a member, and is the only Christian of his family, wept like a child. When I spoke with him at the close of the meeting, he unwittingly gave the best testimony to the superiority of native over missionary pastors. He said, substantially, 'We respect the missionaries and wish to please them; but they are white men and do not know our trials. Our pastor knew our trials, our family difficulties, our weaknesses, and our ignorance. He came to our houses and our shops, and instructed us how we should act, in a way that the white man cannot do. But now we have lost him, we shall have no teacher.' Surely the pastoral relation is proving to be the very thing these native churches need. May the Lord furnish us with many other pastors like this one.

"This church deeply feels the loss of five men, who formerly contributed to sup-

port the gospel here, but are now removed to other fields. Another, who was a prominent church-member, was removed by death. His last illness was brief, and he died triumphant. Just before death he stretched his hands toward heaven with a smile, 'To catch the arm of Jesus,' as he said. Such a death is a glorious one to witness in this land of gross darkness and idolatry.

"We have at last found a Bible-woman. One of our noblest-spirited Christian women has consented to brave the opposition of heathen society, and the scornful words of many who have been better taught, that she may read the Bible a part of each day to the heathen women. She possesses genuine ability and tact, and is happy in her new efforts. She has found many pupils for her school, and she sends her school girls as little teachers into the houses of older girls (who are not allowed to leave home) to teach them. Do join us in the prayer that this woman may be kept from the temptation to waste her time in gossip and trifling conversation, to the exclusion of gospel teaching, and that her efforts may be blessed to the salvation of precious souls. As the result of her efforts, in part, three heathen women were present last Sabbath morning, at the preaching service."

Micronesia Mission.

MR. ALEXANDER'S REPORT.

THE "Herald" for February contained extracts from the letters of missionaries on Ponape, brought by the *Morning Star*, on her recent return to Honolulu. Rev. W. P. Alexander was with the vessel, as a delegate from the Hawaiian Board to the Micronesia mission. A copy of his Report has been sent to the Missionary House, and some extracts from it will be given here. The reader will bear in mind that the only American missionaries now in Micronesia are located on Ebon, at the southern extremity of the Marshall group, and Ponape, in the eastern part of the Caroline group, while several islands in the Gilbert, Marshall, and Caroline groups are occupied by Hawaiian laborers, and

some, also, of the Gilbert Islands, by native helpers of the London Society's mission, from Samoa. The *Morning Star* left Honolulu July 3, 1872, was absent 137 days, and visited all the occupied islands; going first southwesterly, to the Gilbert group, thence north to Milli and other islands of the Marshall group, and thence in a general westerly course, as far as Ponape. The extracts here given from Mr. Alexander's report relate mainly to the progress of the missionary work—in several cases under Hawaiian laborers—and to differences between the several groups of islands, in productions, language, character and habits of the people, etc.

Milli. "The people of Milli seem to have felt the power of the gospel more than any we had hitherto found. They seem to hang on the instruction of their teacher with childlike confidence and love. Hundreds of them have learned to read, and a goodly number are hopefully converted to God. Here, too, we were deeply interested in hearing from the people of Majuro, that they had renounced heathenism and embraced the gospel, through the labors of an Ebon missionary."

Ebon. "Sailing from Milli, we took Kafelemauna and his wife with us, and arrived at Ebon September 2d. The welcome given the *Morning Star*, by Messrs. Snow and Whitney, was such as only missionaries know how to give.

"The people have built a beautiful church on Ebon. When finished it will be the finest structure on the Gilbert or Marshall islands. As we advance from Arorae, we see a constant improvement in civilization and an increased regard for the religious teacher. The people of Ebon are more intelligent and better clad than any we had found. It is a little remarkable, however, that as the means of supporting life increase, the physical frame of the people seems to dwindle! The Gilbert islanders, who live on coconuts and pandanus, are much stouter, much larger, and more robust than the Marshall islanders, who have all that the others feed on, and in addition, a plenty of taro, bread-fruit, yams, bananas, etc.

"The school examination shows that a thirst for knowledge has been created, and it is hoped the means of satisfying this thirst will be enlarged. The Marshall Island literature at present is very meagre, and more is required for the intellectual culture of the laborers needed on the unevangelized islands of this group."

Namarik. "We called at Namarik on our way to Kusaie, and made a hasty visit to Koaia. Both he and his wife have been sick, and she is still in feeble health. The people around him seem much attached to him. On our return we spent a day with him and his people, and Mr. Snow baptized eleven persons, and administered the Lord's Supper. I look upon Namarik as a very interesting field of labor.

"*Kusaie*, where Mr. Snow has labored most, is the gem of the Pacific. The population, indeed, is small, only about three hundred, but they are the most civilized and refined of all I have seen in Micronesia. The gospel is firmly planted there. Their language is different from that of the Marshall Islands on the one hand, and from that of Ponape on the other; and hence there is no field for the church of Kusaie to labor in, speaking their own language. They have an ordained pastor of their own people, the Rev. Libiak Sa. It is a little remarkable that all the people talk English well enough to communicate with foreigners."

Mugil. "Leaving Mr. and Mrs. Snow to renew their labors on Kusaie while we proceeded westward, we sailed for Ponape September 12th, and on the 14th touched at Mugil, where Ponape missionaries have been laboring. They have not labored in vain. Nearly all the people of Mugil can read, the Sabbath is strictly observed, and quite a number are hopefully pious. The Ponape missionaries, together with the king of Mugil, and several of the people who wished to be organized into a church, took passage with us to Ponape. The inhabitants of Mugil and Pingelap speak the same language with those of Ponape. The notorious Capt. Hayes, more than a

year ago, induced the king of Pingelap to sign an engagement that he would allow no missionary to live on the island for ten years! The island is quite populous, containing 1,100 people. On our return from Ponape we brought several natives of Pingelap, who had wandered to Ponape, and there learned to read and heard much of the gospel, some of whom Mr. Sturgis thought were pious. I hope these will open the way for missionaries. While all the inhabitants of Mugil are clad, those of Pingelap are almost nude, and as wild as the rudest Gilbert islanders."

"Ponape is the most verdant country I have ever seen. The traveller there must move along the beaten path, or cut his way through the dense bushes. Bread-fruit, taro, bananas, oranges, pine-apples, papaia, yams, and sago-palm abound. We also found the durion [?], imported from Yap, a forest tree loaded with pear-shaped fruit, five by nine inches, and the tree seventy or eighty feet high. Also the shoddock and cherimoia.

"Mr. Doane's people have just erected a beautiful church, with a basement for a lecture-room and morning prayer-meetings, and they have paved the road from the landing to the church and to Mr. Doane's house. The frequent rains make such pavements necessary to avoid the mud. Mr. Doane has a very interesting school. His class in music was very fine. He has taught music scientifically. His pupils sing by note, and understand the musical marks, and they do sing beautifully.

"We accompanied Mr. Sturges to his former station at Kiti, where a few years since a heathen chief burned down the meeting-house. The people have erected another very good house, and they give very earnest heed to the gospel. Narcisus, and his wife Mary, have a very interesting school. The people are warmly attached to their missionary. We had very interesting meetings.

"Eight couples were married at our evening meeting. In proportion as a heathen people turn to the Lord will the marriage institution be honored. There still remain on Ponape a heathen party, who refuse to learn from books or to hear the

gospel, and heathen chiefs still keep their harems. The light, however, will conquer. The missionary party is now the strongest. The five tribes are still distinct, and there seems little prospect of a united government for the whole nation. They, as yet, have no written laws, and while a great work has been accomplished, a great work remains to be done.

"We also visited Mr. Sturges' present field, at Oua, and his outpost at Shapalap. At both we found a large assembly warmly attached to their missionary. The principal teacher at Oua, daughter of king Hezekia (Ejekaia), is the most accomplished lady we have met of the Micronesians, and though of the highest rank, she has been diligently fitting herself to become a foreign missionary to the dark tribes in the far west, and was really expecting to go this year on the *Morning Star*. She had packed her trunk and was ready."

DIFFERENT LANGUAGES, CUSTOMS, ETC., ON
THE DIFFERENT GROUPS OF ISLANDS.

"What we call our mission to Micronesia is in fact several missions. The inhabitants speak four distinct languages; that of the Gilbert Islands, that of the Marshall Islands, that of Kusaie, and that of Ponape, Mugil, and Pingelap. The people of Mugil and Pingelap, speaking the same language with Ponape, furnish quite a field for Ponape missionary enterprise. If, moreover, the churches of Ponape undertake to furnish missionaries for Yap, the Pelews, and other islands of the west, a wide field will open before them; and the importance of increasing the Ponape literature for the culture of those selected for this work, is increasingly evident.

"The Micronesian nations differ from each other in their living, their manufactures, and their civil polity. The Gilbert Islands yield, for the inhabitants, little else as food than the pandanus and the cocoonut, while bread fruit, kalo, bananas, yams, and many other varieties of food meet us as we pass on to the Marshall Islands, Kusaie and Ponape. The Gilbert Islanders are the lowest in manufactures. Their little canoes are made by

sewing together narrow pieces of cocoanut boards, with cocoanut cord; their houses are simply a roof of pandanus thatch, with open sides; their clothing (most of the men have none) a sort of Adam and Eve's apron, made of cocoanut leaves; their beds a coarse pandanus mat, and another like it for a covering. Their weapons of war, offensive and defensive, exhibit more skill than any other manufacture. Their helmet and coat of mail, made of the fibre of the cocoanut husk, is of such firm and substantial fabric that it cannot be pierced by their spears, and I doubt whether a pistol ball would penetrate it; and their spears, varying from a foot in length to twelve or fifteen feet, armed with sharks' teeth on both sides, or with the dreaded stingoree, are fearful looking weapons.

"The Marshall Islanders are all clad. They have the Adam and Eve's apron, but made of the bark of the hibiscus, and much longer than that of their neighbors in the Gilbert Islands. They also add the *bustle* to their garment, giving it the appearance of the *Grecian Bend*. They make very fine embroidered mats, nice fans, and curious baskets and satchels. They build more substantial houses, and much larger canoes, almost equal, in fact, to our schooners. And when we reach Kusaie and Ponape, we meet looms for weaving elegant belts, of thread made from the Manilla banana, and mats for carpets, superior to what we import from China.

"In their civil polity, the Gilbert Islanders are democratic. The people meet in the council houses and discuss and decide all measures of state. This is evidently the case till we approach the northwest end of the group, near the Marshall Islands. There they have begun to imbibe the infection of royalty; but even there, the chiefs are not regarded with the abject reverence which is awarded them in the groups farther west. In Milli, one of the Marshall Islands, the will of the king is law. He has forbidden the men to wear pantaloons, and none dare to wear them. The same sort of despotic power kept the inhabitants of Ponape in a semi-nude state for many years; but the

people there no longer fear to wear clothes. The people of the Marshall Islands, Kusaie, and Ponape, are all serfs. The chiefs own all the land, and when a common native approaches his chief, he comes crouching."

Mission to Spain.

PROSPECTS AT SANTANDER.

MR. WM. H. GULICK, in two recent letters, notices briefly the increase of the little Sabbath gathering at his lodgings. On the 21st of December he wrote: "In my last to you, of November 26th, I said that the attendance on our Sabbath services fluctuated in number from five to eight. Since then it has steadily increased. Last Sabbath there were sixteen persons present, besides those of my own family—all adults but two. I cannot but wonder that they should take the trouble to climb up ninety-six steps, to attend our very simple services. It is an encouraging fact. Should we circulate printed invitations, or notices of our meetings, I fear we should not have room for all who would be likely to come; and so long as we have the services in our parlor, it is as well perhaps that we should continue in this quiet way. I do not yet find a suitable room for a more public place of worship."

A few days later, December 25th, he wrote again: "I mentioned in my last that the attendance on our services of the previous Sabbath was sixteen, besides those of my own family. Last Sabbath we provided seats for twenty-five. They were filled early, and we brought out all the empty boxes we could muster in the house, which seated some twelve or fifteen more; but they still continued to come, until we had a compact congregation of fifty-two persons, ten of whom were women, and six children. Some sat on the floor, and others stood in the hall, near the doors. All were quiet, respectful, and attentive.

"It is impossible to tell whether the interest in our work, now apparently on the increase, will continue, or whether, curiosity being satisfied, or Romish instincts aroused, there will be a falling off from our meetings. However it may be, we thank

the Lord that he has already permitted us to communicate the simple and saving truths of the gospel to some in this city who have never before heard them. We feel more and more the need of Divine guidance in the use of our opportunities here.

"We seriously fear that we shall not be permitted long to enjoy, undisturbed, meeting a congregation where we now do, as all are obliged to come up so many flights of

stairs, and past private doors; but we hope that, before any trouble arises from this cause, we shall be able to find elsewhere a suitable room for our meetings.

"I wish you could have heard the result of our attempts to lead the fifty-two discordant voices in singing. I am not sure but it would have made you exclaim, 'We must call on Smith, or Mason and Hamlin, to help them!'"

MISCELLANY.

MISSION TO THE SANTHALS.—INDIA.

THE "Lucknow Witness," as quoted in the "Bombay Guardian" of December 7, 1872, gives the following account of a remarkable work among the Santhals, one of the wild tribes of Northern India:—

"We rejoice to hear that a gracious and indeed glorious work of grace is going forward among the Santhals, in connection with the Indian Home Mission, best known to the public as Mr. Boerresen's mission. Since May last, a spirit of inquiry has been spreading among the people, and two hundred and twenty adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straitened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former native helpers, the highest salary paid to any one is six rupees, and that to an ordained native preacher! All the converts are learning to read, and the best spirit prevails among them.

"One of the most successful assistants in this work is a woman about sixty years of age. She has been known to go on foot seven miles to talk — if she were a man we would call it *preach* — to the people, and her word is attended with power.

Whatever may have been meant by the order for women to keep silence in the churches, we presume no one will dispute the right of this 'daughter' to 'prophesy,' as Joel predicted the daughters should, especially if her words carry conviction to human hearts, and lead men to forsake the worship of the devil — literally — and turn to the Lord Jesus Christ.

"Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother, the only representatives of their respective nationalities, we believe in India. They are connected with no missionary society, and depend chiefly on friends in India for their support, and for the expenses connected with their work.

"The work among the Santhals began in connection with a man whose conversion was brought about in a very singular way.¹ . . . He was more perfectly instructed [by the missionaries] and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshippers. He is still full of zeal and doing a great work for his Master. We make no comment on this incident. No Christian, however, who has studied the way of the Lord, and noticed how often our notions of elaborate agencies are confounded by the extreme simplicity of the method that yields success, can read such an incident without feeling that the hand of the Lord is in it."

¹ By a dream, which led him to visit the missionaries. ED. MISS'Y HERALD.

JUST ESTIMATE OF THE MISSIONARY WORK.

MR. BLODGET, writing from Peking, China, says:—

“No class of men bid missionaries on their leaving home, a more hearty God-speed, or follow them more constantly in their sympathies and prayers, than aged, intelligent Christians. And who can weigh things in the balances of the sanctuary, if not they?”

As illustrating this, he sends the following extract from a letter recently received by him from the venerable Dr. Pond, of Bangor:—

“We are still here, looking out from our humble watchtower upon the great interests of Christ’s kingdom,—for nothing else in this world is great. I honor you, my dear Sir, as a missionary of Jesus. The Apostles were all missionaries, and the missionaries of our time have a better claim to be called the successors of the Apostles than any other men living. The missionary work is prior, in the order of nature, to the pastoral work, and prior to it in point of importance; and to be a missionary to the vast empire of China is perhaps the highest point of all; for, of the great conflict preceding the millennium, China may be regarded as the Thermopylæ. When China is converted, the world will be converted, and until China is converted, the world cannot be. I make these remarks, my dear brother, not to inflate you, but to comfort and encourage you. Toil on in faith, and accomplish as an hireling your day, and your work cannot be in vain in the Lord.”

 WORTHY OF IMITATION.

In January 1872, not very long after the great fire in Chicago, a lady teacher in Ontario (Canada) sent a generous donation to the American Board with the following note, which may be healthfully suggestive to some, in connection with the more recent Boston fire:—

“I inclose \$200 to the American Board, \$100 for their regular work, and \$100 for the work in Spain. I trust that funds will be raised to enable you to carry forward this work in Roman Catholic countries

with energy, and that new missions may soon be commenced, now that God has so wonderfully opened these lands to our efforts. I have long been accustomed to give \$100 yearly to the American Board, from my earnings as a teacher, and design still to do so this year. I intend this as additional,—as a thank-offering. My little property was invested in Chicago, and my loss from the fire proves to be very small. I wish gratefully to acknowledge this by adding \$200 to my yearly contribution, knowing that your receipts from Chicago must be greatly diminished in consequence of the fire.”

 LETTER FROM A NATIVE PASTOR.

MR. NOYES, of the Madura mission, now in this country, sends some extracts from a letter recently received by him from a native pastor in his station field; copying his English “with very little change.”

Referring to his acceptance of a call to the pastorate in Kambam, three times repeated, he says: “You know that the Kambam church had extended two calls to me before you left. They also extended another call to me on the 11th of March, 1872, while I was in the theological school. As it has been a matter of long consideration, constant prayer, and earnest desire between the church and myself, I have accepted the call most willingly, and am now on my way to the field. I hope the Lord will graciously enable me for the work, and grant us our prayers soon. Please pray, and ask friends to pray, for the church and myself.”

Noticing the Kambam valley station (now Periaculum) he writes: “I am very sorry indeed of the present state of our station, and we pray for it again and again without ceasing. You please come and accomplish the work you commenced there. We pray for your safe return.”

Referring to the departure of several missionaries, at the beginning of 1872, he says: “Their removal has considerably decreased the small number of our missionaries; but I am glad to say that the Lord hath most mercifully preserved the health of those who remain, and that they

have divided the whole mission work among their few hands and carry it on bravely. God has also blessed the mission with the addition of four efficient native pastors this year, who have been ordained and installed over the churches to which they were called. The ten efficient men who graduated from the seminary with me are also going to work in different places of the mission field, and thus the mission has a good many encouraging events, although it seemed to have some unfavorable news at the beginning of this year. We faithfully hope and pray for good times in the mission. The few fruits that have appeared now we hope are *first* ones, for the abundant crops which we are going to reap hereafter. We pray for your return with some more reinforcements if possible.

"We feel we are very much bound to our benevolent American Board. I don't know how I shall reward it for the good I derived of it. My all belongs to it alone. Through the strength of the Lord, I hope I can co-labor with it in Madura with all my might. I devote myself to the work of the Lord who hath redeemed me, and faithfully pray that He will most graciously employ me in his field and use up me only for his cause."

GIVING FOR MISSIONS.

DR. DUFF, in an address before the General Assembly of the Free Church of Scotland, in May last, is reported in the "Free Church Record" as saying:—

"Look at the number of communicants, at the amount annually contributed, and dividing it, find the average that each member of the Church contributed. He had no words to express his horror and amazement at the discovery thus made. He would be glad also to supply materials for ministers on this subject. One congregation numbered 710 members. How many of these contributed anything for the spread of the gospel throughout the world? There were 280; leaving all the rest giving nothing; and yet they were not poor. In another congregation of 800, there were only 130 who gave towards this object; in another of 700, there were

only 85; in another of 746, there were only 77; in another of 513, there were only 125; in another of 642, only 40; in another of 230, only 79; in another of 1227, only 311; in another of 756, only 126; in another of 820, only 161; in another of 460, only 50; in another of 898, only 212; and in another of 732, only 150. He could not bring himself to believe that this fact had ever been understood before, or thought of. When they took an average, they found that there were large congregations in their Church that gave at the enormous rate of three pence a year, each, to the spread of the gospel! One large congregation in the Presbytery in Edinburgh gave at the rate of a farthing each per annum only, or the forty-eighth part of a penny per month, for the conversion of the world! Surely this state things of should no longer be tolerated in that church."

LIBERALITY AT FOOCHOW.

DR. OSGOOD writes from Foochow (August 30th, 1872), "I have printed some reports of the Chinese hospital in connection with our mission. These were distributed among the foreign community, which numbers less than two hundred. About a week after distributing them, I prepared a subscription paper, and asked the Lord to give me favor in the sight of those who had *his* silver and gold. As the result of two days work, I secured subscriptions in aid of the hospital to the amount of \$1,127, and \$500 for a building fund, total \$1,627."

THE ESQUIMAUX.

THE "Church Missionary Record" states:—

"By the census of 1855, the numbers [of the Esquimaux] are estimated at 4,000 in British North America. Beyond these limits they are found in the territory formerly known as Russian North America, and which, since its cession, on the 18th of October, 1867, to the United States, is better known as Alaska Territory. They form, as it were, a fringe of human beings, dotted about here and there on the sea-

shore of the vast continent, extending from Labrador in one direction, to Behring's Straits in the other; and, as we shall see presently, the gospel in its purity has been carried to this interesting race from one extremity of the vast continent to the other. 'The very thought of the Redeemer's praise being sung from the extreme east of this great continent to the far west is exhilarating,' writes one of our missionaries, 'and helps us to look forward with hope to the time when all the dwellers in the wilderness shall kneel before Him. May God hasten it!'"

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HISTORY OF THE SANDWICH ISLANDS MISSION
IN DUTCH.

DR. ANDERSON'S "History of the Mission of the American Board to the Sandwich Islands," has been translated into the Hollandish or Dutch language, at Kalamazoo, Michigan. The translator is the Rev. A. Kriekard, pastor of the Reformed Church in Kalamazoo; and the work was printed at the Hope College Printing Office, in Holland, Michigan. The translation is said by a competent judge, to be in a simple and intelligible style and with evident sympathy on the part of the translator.

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GLEANINGS.

— Rev. Dr. Riggs, of Constantinople, is spending the winter in Egypt and Syria, for the benefit of his health, much impaired by the long-continued literary labors by which he has contributed so largely to the Christian literature of the Armenians and Bulgarians.

— Mr. Trowbridge is in England, raising money to establish a college at Aintab, in Central Turkey. He is meeting with much encouragement.

— The New Testament in the Foochow colloquial dialect has just been published. The translation was by a joint Committee of the Missionaries of the American and the Methodist Episcopal Boards. The missionaries of the American Board were Dr. Baldwin and Mr. Hartwell. A Hymn Book has also been published, to which Mr. Hartwell contributed. These works

will be of immense value in pushing forward the work in that field.

— A native African is teaching Hebrew in Straight University, Louisiana, while completing his course preparatory to the ministry in his native land.

— Prof. Murray, of Rutgers's College, has been appointed by the Japanese government "to take charge of all affairs connected with schools and colleges" in Japan.

— Seventy-two years ago the Church Missionary Society (of England) started with an income of less than \$2,500. It now receives more than \$750,000 a year. Then, it dared not think of anything more than "Africa and the East." Now, all the world is dotted over with missionary stations. The Society can number 153 stations, 208 European ordained missionaries, 129 ordained natives, and 20,000 communicants.

— There are now, according to the "Christian Intelligencer," eleven Protestant churches in the city of Mexico, where regular services are held.

— The average of missionary life on the part of missionaries of the Baptist Missionary Union, is found to be equal to that of pastors at home. Statistics carefully gathered from the experience of other Boards, it is believed, would do much to correct an erroneous popular impression on this subject.

— Bishop Horden (English Episcopal), of Moose Territory, North America, states that his district is 1,200 miles long and 600 broad. When he went there he found the Indians in the most deplorable state. At Ruperts House they used to murder their parents when they became old, and put to death any one who complained of sickness, without the least feeling of shame or remorse. Now, heathenism, as a system, has disappeared, and Christianity is the established religion of the land.

— The "Lucknow Witness" (Northern India), of November 29th, 1872, presents the following item: "The steamer *Genoa*, which arrived in Bombay last week, brought forty four passengers, of whom forty were missionaries. We are glad to hear that among these were important reinforcements for the Presbyte-

rian missions in North India. The arrival of such a party as this ought to put an end to the talk we so often hear about the waning interest of the European and American churches in the missionary cause. Our own conviction is that a better era is dawning upon the missions of Christendom, and that greater things will be done a generation hence than are now dreamed of. Thus far very little has been done, or even attempted. We have seen it stated that until recently as much money was expended annually in sending fancy dogs to India as Christian missionaries; and it is certainly time to show the world that Christians care more for the souls of the nations that sit in darkness, than sportsmen do for their dogs.

ARRIVALS.

A LETTER from Miss Claghorn announces her arrival at Foochow on the

11th of November, "just two months from the time" she "left her father's house in America."

Miss Jennie G. Evans, who left New York for the North China mission, September 13, 1872, arrived at Tung Cho November 22.

Messrs. Marsh, Baird, and House, with Mrs. House, who sailed in October to join the European Turkey mission, arrived at Eski Zagra November 27.

CHANGE OF DESIGNATION.

REV. W. S. ALEXANDER and wife, who sailed in October last, expecting to join the mission in Austria, have been authorized by the Prudential Committee to remain in Italy, where they expected to spend but a short time; thus commencing a mission of the Board in that interesting field.

DONATIONS RECEIVED IN JANUARY.

MAINE.		
Cumberland county.		Fitzwilliam, Cong. ch. and so. 34 01
Falmouth, 2d Cong. ch. and so.	18 50	Rindge, Cong. ch. and so. m. o. 14 08—68 49
Portland, State st. ch. and so. m. c.	27 37	Coos county.
South Freeport, H. Hsley,	10 00—55 87	Stewartstown, N. A. C. Converse,
Franklin county. Aux. Soc. Rev. I.		Grafton county.
Rogers, Tr.		Enfield, Mrs. Benjamin Blake,
Farmington, Cong. ch. and so.	33 00	Groton, Parker Blood,
Hancock county.		Orford, John Pratt,
Castine, Samuel P. Kane,	10 00	Hillsboro co. Conf. of Ch's. George
Orland, Friends,	8 00—18 00	Swain, Tr.
Lincoln and Sagadahoc counties.		Amherst, Cong. ch. and so. 186.56;
Newcastle, 2d Cong. ch. and so.	17 00	C. M. Boylston, to const. Mrs. E.
Topsham, R. & F. E. Purinton,	50—17 50	W. B. EATON and EDWARD B. EATON,
Penobscot co. Aux. Soc. E. F. Duren, Tr.		H. M.'s 200;
Bangor, Central ch. and so.	233 77	Bedford, Blanchard Nichols,
Bluehill, Cong. ch. and so.	18 00	East Deering, S. Sargent,
Brewer, 1st Cong. ch. and so.	11 25	Francestown, Cong. ch. and so.
Dedham, Cong. ch. and so.	15 00—328 02	Hancock, Cong. ch. and so.
Piscataquis county.		Manchester, Daniel Mack, to const.
Garland, a mother in Israel, by her		DANIEL K. MACK, H. M.
pastor,	25 00	Temple, Rev. George Goodyear,
Somerset county.		Merrimac co. Aux. Soc.
North Anson, T. H. Spaulding,	5 00	East Concord, Mr. and Mrs. Kendall,
Solon, Village Cong. ch. and so.	10 33—15 33	Rockingham county.
Union Conf. of churches.		Chester, Cong. ch. and so.
Waterford, Rev. J. A. Douglass and		Londonderry, Jefferson Caldwell,
family,	16 00	Newmarket, T. H. Wiswall,
Waldo county.		North Hampton, Cong. ch. and so.
Belfast, 1st Cong. ch. and so.	22 00	Northwood, J. S. Sargent,
Washington county.		Sullivan county, Aux. Soc. N. W. God-
Calais, 1st Cong. ch. and so.	46 00	dard, Tr.
York county.		Claremont, Cong. ch. and so.
Kennebunkport, So. Cong. ch. and so.		
5; Rev. R. D. Osgood, new year's		
gift, 10;	15 00	
Limington, Cong. ch. and so.	6 63	
South Berwick, George H. Fogg,	25 00—46 63	
	623 85	
		VERMONT.
NEW HAMPSHIRE.		Addison county.
Cheshire co. Conf. of Ch's. George		Orwell, Miss Louisa Root,
Kingsbury, Tr.		Shoreham, Cong. ch. and so.
Jaffrey, Cong. ch. and so.	20 40	Caledonia co. Conf. of Ch's, T. L.
		Hall, Tr.
		Norrisville, Mrs. Amos Blanchard,
		St. Johnsbury, Friends of Missions,
		600; Miss Sarah T. Crossman,
		10;
		610 00—611 00

Chittenden county.	
Burlington, 1st Calv. Cong. ch. and so. m. c.	83 19
Essex Cong. ch. and so.	14 00—47 19
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	18 00
Swanton, E. Friuk,	2 00—20 00
Orange county.	
Chelsea, Mrs. Martha Drew, to const.	
CARLOS D. GILBERT, II. M.	100 00
Newbury, 1st Cong. ch. and so. m. c.	17 00
Stratford, Cong. ch. and so.	18 75
Thetford, 1st Cong. ch. and so. with other donations to const. HARLAN P. CLOSSON, II. M.	19 59—155 34
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Albany, Cong. ch. and so.	3 50
Coventry, Cong. ch. and so.	26 50
Derby, Mrs. E. A. McPherson, [10; Mrs. O. Newcomb, 4;	14 00—44 00
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c. Dec. and Jan.	21 60
Castleton, 1st Cong. ch. and so.	28 00
Pawlet, E. B. Loomis,	20 00—69 60
Washington county, Aux. Soc. G. W. Scott, Tr.	
Montpelier, Cong. ch. and so.	131 55
Waitsfield, Cong. ch. and so.	83 02—214 57
Windham county Aux. Soc. C. F. Thompson, Tr.	
Westminster West, D. Goddard,	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so. m. c. 4 months.	30 00
West Hartford, Cong. ch. and so.	20 00—50 00
	1,276 70
<i>Legacies.</i> —Georgia, Susan G. Bliss by H. M. Stevens, Trustee, 420.38. Rutland, Abner Mead, by James Barrett, adu'l, 14.65	
	435 03
	1,711 73
MASSACHUSETTS.	
Barnstable county.	
Harwich, 1st Cong. ch. and so. m. c.	18 00
Berkshire county.	
Becket, William Fife,	1 00
Pittsfield, South Cong. ch. and so. to const. HENRY PURCHES II. M. 130.60; Mrs. A. C. Morley, to const. Mrs. I. E. B. MORLEY, II. M. bal. 50; Mrs. A. E. Lawrence, 7;	187 50
Sheffield, (Letter mislaid.)	10 00
Stockbridge, Cong. ch. and so. m. c. for year,	253 34—451 84
Boston and vicinity.	
Boston, of wh. from X. Y. 200; H. B. H. 50; Henry A. Johnson, 10; a friend, 10; a friend, 10; Mrs. F. D. Nelson, 5; Mrs. Morland, 5; 5,374 79	
Chelsea, Cent. Cong. ch. and so.	45 07
Revere, Cong. ch. and so.	8 04—5,422 90
Bristol county.	
Berkley, 1st Cong. ch. and so. 30.35; Trin. ch. and so. 77.26;	107 61
Dighton, 1st. Cong. ch. and so. to const. Rev. E. DAWES, II. M.	74 00
Fall River, F. W. Macomber for support of a preacher in North China,	60 00
Mansfield, Ortho. Cong. ch. and so.	13 00
New Bedford, a friend,	10 00
Raynham, 1st Cong. ch. and so.	71 50
Westport, H. P. Leonard,	1 00—337 11
Brookfield Asso'n. William Hyde, Tr.	
Globe Village, Mrs. John Marsh,	1 00
Oakham, Cong. ch. and so. 162.93; a friend, 30;	192 93
	193 93
Less paid for printing Report of Association,	85 00
	108 93
Dukes and Nantucket counties.	
Edgartown, G.	5 00
Essex county.	
Andover, C. H. Brooks,	15 00

Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury and Salisbury, Cong. ch. and so.	30 00
Byfield, Cong. ch. and so. 12.50; Mrs. A. B. Jackman, 5;	17 50
Haverhill, West Cong. ch. and so. 10; Ann C. Peirce, 3;	13 00
Newbury, 1st Cong. ch. and so.	83 22
Newburyport, North Cong. ch. and so. 83.38; Union Prayer-meeting, 32.10;	115 48
Rowley, Cong. ch. and so. to const. Mrs. MARY A. H. PROCTOR, II. M.	100 00
West Amesbury, Cong. ch. and so.	121 76—430 96
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Lanesville, Cong. ch. and so. m. c.	15 00
Lynn, Josiah Richardson,	1 00—16 00
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Ashfield, Cong. ch. and so.	17 00
Montague, Rev. Eli Moody,	5 00—22 00
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Chicopee, 3d Cong. ch. and so.	87 80
Mittineague, Cong. ch. and so.	25 00
Monson, Cong. ch. and so. 35.27; D. N. Coburn, 10;	45 27
Palmer, 2d Cong. ch. and so.	11 95
South Wliabraham, S. S.	5 00
Springfield, South ch. and so. 296.56; a friend, 5; S. M. Coe, 1;	302 56
Westfield, 1st Cong. ch. and so. 33.45; Mrs. A. P. Rand, 11;	49 45—527 03
Hampshire County Aux. Soc. S. E. Erdgman, Tr.	
Amherst, College ch. 301.37; 1st Cong. ch. and so. 10;	311 37
Northampton, a friend,	100 00
Worthington, a friend,	5 00—416 37
Middlesex county.	
Cambridge, North Ave. Cong. ch. and so.	55 60
Cambridgeport, Pilgrim Cong. ch. and so.	96 86
Carlisle, Rev. Moses Patten and wife,	20 00
Charlestown, 1st Cong. ch. and so. 19.76; Mrs. C. Richards, 25;	44 76
Concord, Cong. ch. and so. m. c. for January,	12 00
Everett, Cong. ch. and so.	25 00
Lincoln, a friend,	15 00
Lowell, Kirk st. ch. and so., add'l, 21.55; High st. ch. and so. 10.21;	41 76
Holliston, Cong. ch. and so.	163 31
Melrose, Ortho. Cong. ch. and so. m. c. 13.67	
Natick, N. W. Sheldon,	5 00
Newton, 2d Cong. ch. and so. m. c. 6 months,	35 80
Somerville, Broadway Ortho. Cong. ch. and so., to const. EDWARD FOOTE, II. M., 100; Franklin st. ch. and so. m. c. 5.10; a friend, 2.60;	
	107 60
Wilmington, James Skilton,	20 00—661 89
Middlesex Union.	
Acton, Evang. ch. and so.	20 00
Fitchburg, Mrs. B. Warren,	5 00
Leominster, Ev. Cong. ch. and so.	35 50
Littleton, Ortho. Cong. ch. and so.	75 00—135 50
Norfolk county.	
Braintree, 1st Cong. ch. and so. 121.40; m. c. 79.35;	200 75
Brookline, Harvard ch. m. c. 12.61; Oliver H. Hay, 50; E. P. 20;	82 61
Foxboro, Samuel Clapp,	4 00
Jamaica Plain, Central ch. and so. m. c. 7; do. a friend, 50;	57 00
Milton, Mrs. Field,	1 00
Randolph, Atherton Wales,	200 00
South Weymouth, Union Cong. ch. and so.	20 00
Wellesley, Cong. ch. and so.	113 18
West Roxbury, So. Evang. ch. and so. m. c. 28.46; Mrs. Harriet W. Keith, 5;	33 45—711 99
Plymouth county.	
Middleboro, Cong. ch. and so. m. c.	17 24
South Abington, Cong. ch. and so. 26.25; M. S. Stetson, 25;	51 25—68 49

Worcester county, North.	
Gardner, 1st Cong. ch. and so.	68 80
Hubbardston, Amasa G. Davis,	25 00—93 90
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	51 04
Leicester, Mrs. L. Nelson,	2 00
Oxford, Cong. ch. and so. 105.45; m. c. 29.40;	134 85
Rutland, Cong. ch. and so.	101 32
Worcester, Union ch. and so. m. c. 107.30; Cen. ch. Gents Ass'n, 357.25; La. Ass'n, 327.30; Piedmont ch. 52;	843 85—1,133 06
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Mendon, A. H. Reed,	3 00
Uxbridge, Willard Judson,	20 00—23 00
— M. P.	900 00
— A friend,	50 00
	11,549 47

Legacies. — Essex, Hannah Cogswell, by Addison Cogswell, Ex'r	1,700 00
Medford, Amelia Hastings, by E. T. Hastings, Ex'r	600 00
Millbury, Leonard Dwinell, by I. N. Goddard, Ex'r	451 00
Wayland, Miss E. S. Rice, by James Farrar, Ex'r, add'l	400 00—3,181 00
	14,730 47

RHODE ISLAND.

Newport, William Guild,	8 00
North Scituate, Cong. ch. and so.	11 00
Providence, Pilgrim Cong. ch. and so. 23; H. P. Hoppin, 10;	33 00—62 00

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	88 70
Darien, Rev. E. D. Kinney,	1 00
Fairfield, M. G. Betts,	1 00
Huntington, Gent's Ass'n, add'l,	1 00
North Greenwich, Cong. ch. and so. to const. G. P. Finch and Mrs. Wm. S. Brown, H. M.	154 91
Saugatuck, Cong. ch. and so.	69 00
South Norwalk, Cong. ch. and so. m. c.	50 00
Stamford, 1st Cong. ch. and so. m. c. 35.29; a friend, 10;	46 29
Stanwich, Cong. ch. and so. m. c. 4.23	4 23
Weston, Cong. ch. and so.	30 00
Wilton, Cong. ch. and so.	62 00—508 13
Hartford county. E. W. Parsons, Tr.	
Enfield, 1st Cong. ch. and so.	50 00
Hartford, Asylum Hill ch. (of which from ERASTUS COLLINS to const. himself, H. M. 100) 672; Seminary chapel, m. c. 29.56; Mrs. M. W. Thompson, 1; Mrs. L. C. Fitch, 1;	703 56
Manchester, 2d Cong. ch. and so.	114 15
Marlboro, Cong. ch. and so.	34 65
New Britain, So. Cong. ch. and so. of which from Mrs. L. Woodruff and others, to const. Miss JANE CASE WOODRUFF, H. M.	2,230 10
Thompsonville, Rev. James Ely,	10 00
Unionville, 1st Cong. ch. and so.	37 52
West Avon, Cong. ch. and so.	12 00—3,191 98
Litchfield county. G. C. Woodruff, Tr.	
Canaan, F. S. Adams,	4 00
Morris, Frederick Whittlesey, dec'd, 10; David Benton, 2;	12 00
New Milford, Miss Sally Northrop,	20 00
Salisbury, Cong. ch. and so. 129.50;	
Myron M. Blake, 2;	131 50
Sharon, 1st Cong. ch. and so.	160 00
West Winsted, 2d Cong. ch. and so.	202 00
Woodbury, Mrs. C. P. Churchill,	5 00—534 50
Middlesex county. John Marvin, Tr.	
Cromwell, La. For Miss. Soc. 55.05; Gent's Ass'n, 50.50;	108 55
Durham, 1st Cong. ch. and so.	17 00
Haddam, 1st Cong. ch. and so.	30 50
Killingworth, Cong. ch. and so. m. c. 17; La. For. Miss. Soc. 28; Gent's do. 21;	66 00

Middletown, 3d Cong. ch. and so. 27; Eliza Cotton, 4.50; J. F. Huber, for Madura, 1;	32 50
Old Saybrook, 1st Cong. ch. and so. to const. Rev. F. N. ZABRISKIE, D. D., H. M.	200 00
Portland, 1st Cong. ch. and so.	117 00
Westbrook, Ellihu Chapman,	10 00—581 55
New Haven co. F. T. Jarman, Agent.	
Branchford, Mrs. E. F. Rogers,	10 00
Cheshire, Cong. ch. and so.	25 00
Milford, 1st Cong. ch. and so.	8 50
Naugatuck, Isaac Newton,	10 00
New Haven, ch. in Yale College, 327; 1st ch. and so. 35; North ch. and so. 550; W. B. Bristol, 500; Rev. W. C. Conant, 50; A new year's gift, 10;	1,472 00
Orange, Cong. ch. and so.	33 00—1,558 50
New London county. C. Butler and L. A. Hyde, Trs.	
Bozrahville, Cong. ch. and so.	4 50
Colchester, 1st Cong. ch. and so.	274 43
Franklin, Cong. ch. and so.	108 75
Lebanon, Exeter ch. and so.	38 00
Ledyard, Cong. ch. and so.	40 00
Norwich, 1st Cong. ch. and so. m. c. 16; Broadway ch. and so. 16.77;	31 77—500 45
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so.	50 25
Windham co. Rev. H. F. Hyde Tr.	
Killingly, Dayville Cong. ch. and so.	120 00
Westford, S. S. Stowell,	5 00
West Killingly, Cong. ch. and so. coll. 191.25; m. c. 133.33;	329 59—454 59
	7,379 95

Legacies. — Hartford, Rev. J. Hawes, D. D., by E. W. Parsons, add'l,	42 30
West Hartford, Abigail Talcott, by Calvin Day, Trustee,	107 69—149 99
	7,529 94

NEW YORK.

Albany, N. B. Perry,	10 00
Brockport, Mrs. R. Benedict,	5 00
Brooklyn, Ch. of the Pilgrims,	2,339 04
Buffalo, Mrs. James Hadley,	20 00
Canandaigua, 1st Cong. ch. and so. (of which from T. S. BEALS, to const. himself H. M. bal. 25.)	505 99
Chestertown, Mrs. L. P. Clapp,	2 00
Clinton, Miss Mary D. Williams,	3 50
Coxsackie, M. Lusk,	20 00
Crown Point, George Page,	25 00
Fredonia, Willard McKinstry, 5; Mrs. John Hamilton, Jr. 10;	15 00
Helena, Linus Kibbe,	10 00
Hemlock Lake, Mrs. J. A. Reed,	10 00
Kendall, Mrs. A. V. S. Fisher,	5 00
Livonia, 1st Presb. ch. and so.	29 50
Madison, Ladies' Cent. Soc.	10 00
Malone, Mrs. S. C. Weed,	20 00
Mt. Morris, Cong. ch. and so. add'l,	5 50
New Hartford, Samuel Wells,	4 50
New Lebanon, Washington Hitchcock,	1 00
New York, Smyrna Welsh Cong. ch. and so. 10; John S. Kenyon, 100; A. H. Porter, 100; H. T. Morgan, 75; C. R. Robert, 60; Charles E. Piersee, 25; S. T. Gorda, 25; Mrs. K. F. Auner, 20; a friend, 5; Rev. Charles C. Darling, 1;	411 00
North Harpersfield, Mrs. C. Nichols,	1 00
Norwich, Cong. ch. and so. 45.23; Isaac S. Newton, to const. Miss JENNIE S. BELLOW, H. M. 100;	146 23
Orient, Cong. ch. and so.	33 00
Otisco Valley, Mrs. O. S. Frisbie,	20 00
Plattsburg, Dr. A. C. Butler,	6 00
Pompey, Mrs. L. Childs,	4 00
Poughkeepsie, Mrs. M. J. Myers,	75 00
Spencer, Alvah Austin,	5 00
Stamford, C. Burbank,	5 00
Steuben, Welsh Cong. ch. and so.	14 72
Success, Rachel Hudson,	1 00
Union Corners, Sarah Willis,	15 00
Upper Aquebogue, Cong. ch. and so.	30 65

Utica, Rev. H. H. Waite,	1 00
Wading River, Cong. ch. and so.	14 00
Walton, Mrs. Sarah A. Beuedict,	9 00
Warsaw, Cong. ch. and so.	35 65
Wellsville, 1st Cong. ch. and so.	9 69
Westfield, Mrs. H. J. Coroden,	8 00
Yonkers, Rev. W. W. Rand, 15;	
others, 10;	25 00
— A friend,	50 00—3,960 97

Legacies. — Morrisania, E. Wittington, by S. S. Jocelyn and J. B. Coleman, Trustees,	50 00
	4,010 97

NEW JERSEY.

Bricksburg, Presb. ch. coll. 27.30, m. c. 7.08; Rev. Erastus Dickinson, 10;	44 33
Princeton, Prof. A. Guyot,	25 00
South Orange, Presb. ch.	50 00
Vineland, Rev. Wm. T. Doubleday,	5 00—124 33

PENNSYLVANIA.

Blairsville, Carrie Hawes,	1 00
Danville, Mrs. Dr. W. H. Magill,	1 00
Honesdale, S. M. Reed,	1 00
Mabany City, Welsh Cong. ch. and so.	35 00
Pbiladelphia, Cen. Cong. ch. and so. 83.67; Theodore Bliss, 200; Mrs. Kearney for Harpoot, 10; Mrs. E. T. Miller, 10;	303 67
Pittston, Mrs. H. D. Strong,	25 00—366 67

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c. 42.40; Assem. Presb. ch. 22.91; Rev. E. Goodrich Smith, 10;	75 31
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VIRGINIA.

Gordonsville, H. J. Cadmus,	4 00
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NORTH CAROLINA.

Chapel Hill, A thank offering,	4 00
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KENTUCKY.

Burlington, J. M. Preston,	20 00
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MISSISSIPPI.

Columbus, Salem Cong. ch. and so.	14 40
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OHIO.

Ashley, Rev. John McCutchan,	5 00
Bristolville, Cong. ch. and so.	9 70
Burton, Cong. ch. and so.	10 68
Cannfield, Lucy Young,	5 00
Chatham, Orin Shaw,	1 00
Cincinnati, Mr. and Mrs. M. Grosvenor, 20; Two friends, 10; A poor widow, 2.50;	32 50
Clarksfield, Spelman Pelton,	15 00
Cleveland, 1st Cong. ch. and so. 83.33; Elisabeth E. Taylor, 100; R. H. Fitch, 10;	193 33
Delaware, William Evcyan,	5 00
Dresden, Presb. ch.	12 20
Gallipolis, Edwin A. Cooley,	3 00
Granville, H. L. Bancroft, 25; Mrs. Hannah Lionel, 10;	35 00
Grand Rapids, Dana Edson,	1 00
Hartford, Cong. ch. and so.	11 00
Hudson, Cong. ch. and so.	40 00
Johnstonville, O. S. Eells,	5 00
Lebanon, Alfred Holbrook,	10 00
Lodi, Cong. ch. and so.	23 50
Marietta, 1st Cong. ch. and so. add'l,	142 47
Mecca, Cong. ch. and so.	6 00
Montgomery, 1st Cong. ch. and so.	5 00
Mt. Vernon, Cong. ch. and so. in part,	50 03
Newburgh, Welsh Cong. ch. and so.	10 00
Oberlin, 1st Cong. ch. and so. 56.49;	
2d Cong. ch. and so. 120.73;	177 22
Painesville, 1st Cong. ch. and so.	61 15
Prairie Depot, Miss Eliz. Bonnell,	2 60
Rollersville, 1st Cong. ch. and so.	4 05
West Andover, Rev. H. W. Palmer,	12 00
Windhem, A. Jagger,	10 00—897 78

Legacies. — Mad River, Frances Jene

Snodgrass, by Marcus Ells, Trustee, 300, less expenses 50,	250 00
	1,147 78

INDIANA.

Bloomington, Rev. E. Balletine,	4 00
Madison, 2d Presb. ch. m. c. for 1872,	47 60
Stockwell, Miss Martha L. Newcomb,	200 00
Terra Haute, 1st Cong. ch. and so.	42 07—293 67

ILLINOIS.

Blue Island, Cong. ch. and so 30.75; Rev. S. F. Dickinson, 5; Mrs. M. A. Dickinson, dec'd, 5;	40 75
Bowensburg, Mrs. E. B. Spencer,	10 00
Bunker Hill, Cong. ch. and so. to const. Rev. G. W. Bainum, H. M.	54 70
Bushnell, L. M.	3 60
Chicago, 1st Cong. ch. and so. 436.24;	
Plymouth Cong. ch. and so. m. c. 13.35; a friend in New Eng. ch. 150;	600 09
Dixon, Cyrus A. Davis,	5 10
Jacksonville, Prof. John H. Woods,	2 82
Kewanee, a friend,	25 00
Lyndon, a few friends for Japan, by Mrs. A. Millikan,	5 00
Lyonsville, Mrs. Leonard,	5 60
Quincy, L. Kingman,	4 00
Rockford, 2d Cong. ch. and so.	100 00
Rosemond, a friend,	1 00
— a friend,	5 00—361 36

MICHIGAN.

Almont, Cong. ch. and so.	5 00
Ann Arbor, Cong. ch. and so.	100 00
Columbus, Cong. ch. and so. 5; Rev. S. O. Bryant, 5;	10 00
Detroit, Mrs. H. E. Benson,	10 00
Edwardsburg, Julia S. Smith,	4 00
Greenville, Cong. ch. and so.	52 00
Hillsdale, Mrs. T. F. Douglas,	10 00
Olivet, Y. M. C. A.	10 00
Richland, A. S. Parker,	5 00
Wayne, Achsah Armstrong,	5 00—211 00

Legacies. — Port Huron, Mary Jene Sweetser, in part, 2,000; less exchange,	1,997 50
	2,208 50

MISSOURI.

Breckenridge, Cong. ch. and so.	10 00
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MINNESOTA.

Austin, Cong. ch. and so.	60 86
Clearwater, Cong. ch. and so.	15 00
Medford, Cong. ch. and so.	10 00
Minneapolis, Plymouth ch. and so. m. c.	44 12
Northfield, Cong. ch. and so.	5 82
St. Peter, Jane A. Treadwell,	5 00
Wabasha, Cong. ch. and so.	9 00—149 80

IOWA.

Belle Plain, Cong. ch. and so.	17 40
Boonsboro, 1st Cong. ch. and so.	10 00
Bowen's Prairie, Cong. ch. and so.	9 00
Burlington, Cong. ch. and so.	100 00
Cedar Rapids, John F. Dean,	3 00
Chester, Cong. ch. and so.	9 80
Davenport, Edwards Cong. ch. and so.	37 50
Denmark, Cong. ch. and so. m. c.	40 95
Des Moines, J. S. Longley,	10 00
Magnolia, Cong. ch. and so.	14 00
Oseola, Stephen Baird,	10 00
Salem, Rev. Joseph S. Barris,	1 00—262 65

WISCONSIN.

Derlington, Cong. ch. and so.	4 60
Green Bay, W. T. Richardson,	15 00
Hartford, Robert Freeman,	7 00
Milwaukee, Hanover st. Cong. ch. and so.	11 40
Menemonee, Cong. ch. and so.	11 00
Sharon, Cong. ch. and so.	25
Sheboygan, Cong. ch. and so.	41 00
— Half of bal. of one tenth of income for 1872,	825—93 50

KANSAS.

Emporia, 1st Cong. ch. and so.	11 30
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Muscotah, Cong. ch. and so. 8 20
Panona, Cong. ch. and so. 5 00—24 50

OREGON.

Portland, E. B. Babbitt, 50 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 50,
gold, 56 50
Sacramento, 1st Cong. ch. and so.
57.60, gold, 65 09
San Francisco, Green st. Cong. ch. and
so. 12, gold, 13.56; Sarah S. Wilson,
5; 19 56—140 15

WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker, 1 00
Skokomish, coll. in Week of Prayer at
Indian Agency, (of wh. from a Chris-
tian Indian, 10.) by Rev. C. Ellis, to
const. Rev. J. E. WALKER, of Japan,
H. M. 75 00—76 00

COLORADO.

Denver, James H. Learned, 24 00

DAKOTA.

Yankton, Cong. ch. and so. 13 98
Goodwill ch. 5; Ascension ch.
3.50; 8 50—22 43

CANADA.

Province of Quebec.
Eaton, Cong. ch. and so. 5 00
Montreal, E. K. Greene, \$800 gold, 907 00—912 00
Province of Ontario,—
Rodgerville, Rev. John Sogie, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mrs. Mary T. Gelli-
brand, for Mission to Japau, 25 00
Sandwich Islands, Honolulu, Mrs. C.
Bates, 20 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer, 1,218 82
Warsaw, N. Y., Cong. s. s. for Fe-
male Sem. at Marash, 35 00—1,253 82

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. s. s., 42;
Cumberland, Cong. s. s., 18; Orlando,
Cong. s. s., for Madura, 20; Southport,
Friends, 6.50; Waterford, Gage Band, 5; 91 50

NEW HAMPSHIRE.—Fisherville, Cong. s. s.,
for school in Kendal, 60; Greenlaud Cong.
s. s., 18.50; Hanover, Cong. s. s., mo. coll.
for teachers and pupils in the Madura
mission, 18; Keene, Cong. s. s., for native
teacher, 6; Lyme, Cong. s. s., 20; New-
castle, Cong. s. s. for school at Satara, 7; 188 50

VERMONT.—Barre, Cong. s. s., 13.30; St.
Johnsbury, So. Cong. s. s., for teacher at
Harpoet, 90; Swanton, Cong. s. s. 30; West
Randolph, Cong. s. s., 26.25; 159 55

MASSACHUSETTS.—Boston, sisters Nellie, Min-
nie, and Mattie, avails of doll's fair for an
orphan girl in Mrs. Bissell's school, Ah-
mednuggur, 5; Charlestown, Rev. P. C.
Hendley, for student, 75; Essex Cong. s. s.,
for India, 20; New Bedford, Cong. s. s.,
New Year's gift, 50; Rutland, Cong. s. s.,
18; Somerville, Broadway Ortho. Cong. ch.
and so., for education of a Zulu boy, 32;
South Adams, Cong. s. s., 10; Warwick,
penny contrib. in Cong. s. s., 22; 232 00

RHODE ISLAND.—River Point, Cong. s. s., 18 60

CONNECTICUT.—Colchester, 1st Cong. s. s.,
16.25; Greenville, Cong. s. s., 55.67; Nor-
folk, Cong. s. s., for school in India, 50;
Old Saybrook, Cong. s. s., for day schools
under Rev. Chas. Hartwell, Fochow, 53.42;
Pogonock, Cong. s. s. 6.30; 180 67

NEW YORK.—Frauklin, 1st Cong. s. s., for
support of Toros at Harpoet, 15; Mount
Morris, Presb. s. s. for pupil at Harpoet, 30;
Norwich, Cong. s. s., 25; Poughkeepsie,
Presb. s. s., for education of Isaiah, 30;

Verona, Cong. s. s., for theol. student at
Harpoet, 35.62; 135 62

PENNSYLVANIA.—Philadelphia, Plymouth s.
s., Ilope Circle, for student at Harpoet,
18.65; Rodman, s. s. miss.'s soc. of Cong.
ch., 30.09; Williamsport, 1st Cong. s. s.,
30.47; 79 81

MARYLAND.—Baltimore, Cong. s. s. for Sadee,
25 00
NORTH CAROLINA.—Chapel Hill, "The Chil-
dren," 1 00

ILLINOIS.—Batavia, Cong. s. s., 15.43; Gales-
burg, Rev. A. L. Chapin and wife, towards
support of a child in Tung Cho, 25; Rose-
ville, Cong. s. s. mission circles, for pupil
in school of Rev. S. F. Woodin, Fochow,
22.20; 62 63

IOWA.—Denmark, Cong. s. s. 32 14

WISCONSIN.—Windsor, Cong. s. s., 14 02

KANSAS.—Albany, Cong. s. s. 10; Manhat-
tan, Cong. s. s. for Harpoet, 47; 57 00

MINNESOTA.—Clearwater, Cong. s. s., 10; 22 90

Duluth, Cong. s. s., 12.90; 22 90

1,300 94

Donations received in January, \$32,881 37

Legacies " " " " 6,063 52

\$38,944 89

Total, from Sept. 1st, 1872,
to Jan. 31st, 1873, \$149,558 57

FOR WORK IN NOMINALLY CHRIS-
TIAN LANDS.

NEW HAMPSHIRE.

Mariboro, Cong. ch. and so. 21 16
Temple, Rev. George Goodyear, 1 00—22 16

VERMONT.

Thetford, 1st Cong. ch. and so. 22 50

MASSACHUSETTS.

Boston, Union ch. and so. 34.03; X. Y.
for Spain and Austria, 50; 84 03
Brookline, E. P., 5 00
Carlisle, Rev. Moses Patten and wife, 5 00
Fall River, 1st Cong. ch. and so. 76 72
Holliston, Cong. ch. and so., 24 00
Longmeadow, Gents' Benev. Soc. 13 00
Medford, 1st Trin. ch. and so. 92 37
Peabody, Cong. ch. and so. 64 58
So. Hadley Falls, Rev. Mr. Knight's ch. 58 00
Tewksbury, Cong. ch. and so., 46 33—469 03

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so. 31 79

CONNECTICUT.

Berlin, 2d Cong. s. s. 3 00
East Hartford, Cong. ch. and so. 83 00
West Winsted, 2d Cong. ch. and so. 1 00—87 00

PENNSYLVANIA.

Philadelphia, Snow Flakes, 2.62; Will-
ing Helpers, 5.80; 8 42

DISTRICT OF COLUMBIA.

Washington, Rev. E. Goodrich Smith, 10 00

OHIO.

Oberlin, 2d Cong. ch. and so. 30 23

INDIANA.

Stockwell, Martha L. Newcomb, 100 00
Terre Haute, 1st Cong. ch. and so. 22 00—122 00

MISSION TO AUSTRIA.

An English lady, 4 13

PHILIPPINE ISLANDS.

Manilla, Mrs. Lydia E. Peirce 13 00

Received in January, \$820 96

Total for Nominally Chris-
tian Lands, from Sept. 1st,
1872, to January 31st, 1873, \$5,564 25

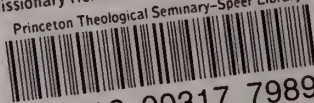
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